HOWARD JOHN ZITKO

New Age

TANTRA YOGA

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THE CYBERNETICS OF SEX AND LOVE

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Howard John Zitko

The author of this provocative text on sexual cybernetics has dedicated his life from his earliest years to the study and teaching of metaphysics and the esoteric. After leaving the University of Wisconsin in 1931, he embarked upon a literary career which led him into the writing of his most voluminous work in thirteen books, the *Lemurian Theo-Christic Conception*, originally published for student dissemination in 1936.

During the Second World War, he ministered to a very successful church in Hollywood, California, known as the Temple of the Jewelled Cross, which later resulted in the establishment of a cooperative community in San Diego county. During these years he continued to write and lecture on a wide amplitude of subjects, ranging from philosophy, parapsychology, and prehistory to what is generally termed the New Education.

Following the war, and at the age of 35, he proposed the organization of an international planning committee to research the possibilities of a World University on a world campus with a world program. He soon gathered educators and concerned laymen and women from most of the major countries for the purpose of augmenting these initial plans. The process of organizing and building the World University is still going on, with its historic beginnings traceable to the Sixteenth Century, as he later discovered.

For his distinguished career as a spiritual leader, covering the past forty years, he has been honored with more than a score of certificates and diplomas from colleges and professional societies in as many nations. He is listed in the original edition of *Two Thousand Men of Achievement–1969* published in London, England. Also graphical directories here and abroad.

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THE CYBERNETICS OF SEX AND LOVE

by

HOWARD JOHN ZITKO

WORLD UNIVERSITY PRESS
Tucson, Arizona
1975

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by
Howard John Zitko

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Third Edition

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Dedication

To all those Tantra souls of the New Age who are leading the world into a Kingdom of perfect love.

To Him

"My Beloved, I am all thine—thine now in mortal life as in immortal; one with thee in nature and condition; pent up in perishable clay, even as thou art; subject to sorrow and pain and weariness; willing to share with thee thine earthly lot, ready to take my part in thy grief or joy! By mine own choice have I come hither . . . Every time thou hast renounced the desire of thine own happiness, so much the nearer hast thou drawn me to thee; every time thou hast prayed God for my peace, rather than thy own, so much the closer has my existence been linked with thine. And now, O my poet, my lord, my king! We are together for evermore . . . Tell me I am welcome?"

To Her

"Welcome? My saint, my queen! Welcome, more welcome than the first flower seen after the winter snows; welcome, more welcome than swift rescue to one in dire peril; welcome my angel, into the darkness of mortal things which haply so sweet a presence shall make bright! O sacred innocence that I am not worthy to shield! O sinless beauty that I am unfitted to claim or possess! Welcome to my life, my heart, my soul! Welcome, sweet trust, sweet hope, sweet love that, as Christ lives, I will never wrong, betray, or resign through all the glory-spaces of far eternity."

To Both

"Those whom God hath joined together, let no man put asunder."

Marie Corelli

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Acknowledgement

It is with profound humility and admiration that I honor the loving assistance of Joy Hinson-Rider in the printing of this third edition of the Tantra discourses. Her inherent understanding of the Tantra way of life and her dedication to its highest principles has been an inspiration that has added new beauty and culture to my life-long seeking in the pursuit of the spiritual life.

In her I have found the symbol of the eternal aspirant who is willing to climb any height and perform any sacrifice to fulfil her insatiable longing for the perfect mating that transcends all limitation, all reservation, and all inhibition. She too is reaching out to find that Pearl of Great Price for which all other gems are willing surrendered.

To the artist, Ralph Rountree, who designed the cover for this third edition, I also express my humble appreciation, as I feel he has captured the essence of the exquisite beauty and the complementary energies which underlie the nude meditation of the Tantra partners.

I am justifiably proud, I feel, to acknowledge the contribution made of the many readers of the two previous editions who have provided the necessary feedback, verifying the spiritual authenticity of the Tantra philosophy in its New Age interpretation. It is gratifying to know that in spite of the intense divorce trauma, which is producing a frightening number of enforced singles without partners, there still exists a deep yearning everywhere for love, from its most personal application to its most universal expression. In Tantra, only that love which is both personal and universal can fulfil the ultimate requirement of complete and total selflessness which is the hallmark of the advanced soul.

As always, I recognize the Divine Direction which is slowly but surely restoring the Plan of Light, Love, and Power to the world of mankind. To the Masters of both sexes, we owe our present understanding of the future of the love partnership, which transcends all previous concepts of human mating. I am satisfied from my own personal experience that this new form of intimacy, arising between soul mates in spiritually matched pairs, will supersede all other forms of marriage as we now know it.

To love in all ways, for all purposes, and on all planes, is the one and true goal of all genuine New Age Tantra, and this recognition is testimony that the truth when lived in love leads to the highest ecstasy.

Foreword to the First Edition

In 1940 as the publisher of an esoteric work by Phylos the Thibetan, entitled "An Earth Dweller's Return," I learned a more modern version of the Socratic method of teaching by dialog. Here the Higher Self of the principal character known as Rexdahl debated the issues of life with its Lower Self in an attempt to dissuade the personality from pursuing a pathway which would lead eventually to the destruction of its own soul. It was a dramatic way of bringing the essential truths home to the reader in a most simplified form, considering the depth of the philosophy portrayed.

I have sought to follow in this same tradition with the pages that follow. Not everyone might agree that this is the most effective presentation, but I believe that it might prove more interesting for those who run as they read. Time is often of the essence, and it is more important that the essential facts be given as quickly and as concisely as possible, than to offer possibly a more finished product that may be only partially read and worse yet, only partially understood.

Admittedly, no author can be completely understood. Much is lost in the transference. But those who want to understand, will; and those who care not to agree, won't. Take what you can accept and use it as you are spiritually guided. Contemplate with an open mind what you cannot accept at the moment, and ask for enlightenment.

Not everything that is presented in this work has been personally experienced by the author. But the conclusions about what he has experienced, in his judgment, are valid. Only succeeding generations will prove beyond any doubt that in the secrets of Tantra, as well as the wisdom of the Essenes, are to be found the royal road to health and happiness.

The very nature of the progressive steps to be taken toward the supreme love experience, as outlined in the succeeding conversations, require that the reader follow the sequence chapter by chapter. Any attempt to read the text out of sequence will destroy the purpose of the dialog, namely, to integrate in the mind of the reader the philosophy of Tantra as a technique for dignifying marriage in the New Age. To attempt the Tantra embrace without the proper preparation, is to negate its value and fail in its performance.

The reader is also to keep in mind as he proceeds that no attempt is being made to justify the efficacy of historical Tantra. What is here presented is a form of Tantra, based upon the timeless principles of Tibetan yoga, which is geared to the consciousness of a Twenty-Second Century humanity. The conversations which follow are meant to convey a method of forging dual links in the chain of a new humanity that will eventually rule the world in love.

Howard John Zitko
March 1974

Foreword to the Second Edition

Since writing the original work which appeared in a mimeographed first edition, I have had opportunity to receive provocative feedback from some of my closest friends and professional colleagues across the nation, indeed from around the world. In almost every instance, the subject of Tantra has been found fascinating, often mind boggling, sometimes soul shattering, but never dull or uninteresting.

While I have written the discourses almost like the unfoldment of a mystery novel, progressing from one stage of revelation to the next, I could see that from the very beginning there was a golden thread of spiritual direction woven into the very fabric of the Tantra concept, leading to soul initiation between the lover and the beloved. In pursuing the goal of the perfect union, I was able to verify from personal experience what I had always suspected was God's intent with respect to the consummation of the soul's supreme delight.

Tantra, in one sense, is the ultra conscious challenge set before every human being in achieving ultimate immortalization of the body through a synthesis of love, sex, and joy. The worst that can be said for this concept is that it is sheer impractical idealism. The more realistic view might be that it could be just as easily true—and workable. Since Tantra as described in the following pages is a Twenty-Second Century projection of the marriage relationship, it may take some time before all the returns are in. But when a history of the New Age is finally written, the world's endeared Immortals may well be paired off as Tantra partners, undergirding Earth's final and indestructible civilization.

I ask that you read these discourses with an open mind and rationalize, if not intuit, the possibilities, refusing to conclude that such a marital union is beyond the grasp of your realization. It is within your grasp, provided you are willing to pay the price Tantra exacts from its noblest adherents. There is nothing more efficacious than worthiness.

Immortality in physical embodiment, of course, is the highest attainable goal of the enlightened initiate. But long before this is attained, the Tantra partners will be demonstrating vibrant health, longevity, and bodily perfection in that order. These aims are in themselves worthy of serious pursuit. But in their achievement, if you can find happiness as well in lifting another human soul to that level of intimacy implied by the supreme Tantra experience, you have really made of life a joy, of love an ecstasy, and of spiritual evolution an eternally unfolding splendor.

If this new edition achieves a wider circulation than the original and perhaps a stronger impact upon the consciousness of the reader, I shall be satisfied that it is but another inspired and valuable contribution to the literature of the New Age.

Howard John Zitko
March 1975

TANTRA YOGA: THE CYBERNETICS OF SEX—AND LOVE

Introduction

No controversy in religious annals is more fraught with raw emotion than the argument as to whether sex is or is not a necessary ingredient to spiritual expression. So bitter has this dispute raged over the ages that some of the most ruthless crimes have been committed by ecclesiastical authority, ostensibly at the behest of Deity, to demean and destroy, if possible, every last vestige of the normal human sexual drive, and to condemn as implacably evil such sexual indulgence as could not be avoided for purposes of procreation or pleasure.

This concept of the sexual partnership as being something less than noble, perhaps even less than human, something to be shunned, repudiated, and rejected as a curse on man's spiritual aspirations, is one that is inextricably woven through virtually every religious system since time immemorial. Celibacy, which is the ultimate denial of the need for sexual expression in physical embodiment between a man and a woman—the crowning achievement as it were of man's ability to control the direction of the life energy within him—has been extolled as the open sesame to liberation from all human weakness, all carnal desire, and all enslavement to mortality. Is it any wonder that the neuroses growing out of this renunciation of the primordial energy, from which all creation arises, has produced a psychotic society that has never known anything but disease, violence, and suffering for as long as man can remember?

Every author likes to believe that he possesses some unique insight into a phase of life which, if properly understood, would lead to a better world. This is particularly true if the subject is given spiritual treatment for a spiritual purpose. While human sexuality may appear to be a theme not easily given to high spiritual and moral aspiration, this work is designed, not only to show that there is divine intent behind the sexual relationship, but also to advance proof, from the viewpoint of the New Age dynamics, that this divine intent demands performance by all those who seek an initiate form of union within a true soul affinity.

Admittedly, this possibility of soul union (yoga) has for some staggering implications; for others, it may arouse skepticism and complete incredulity; and for still others, crass cynicism. A book of this kind can appeal primarily only to the few—and perhaps not so few—who are seeking love and happiness within the context of a sensual intimacy wherein both partners are dedicated to a mutual goal and are willing to share selflessly every experience that is leading them toward the perfection which they seek to find in each other.

Nothing so excites the imagination as God's intention with respect to the relationship between the sexes. The nature and meaning of love in the sexual partnership between man and woman has consumed the interest of the race from the beginning of its history on the planet. And yet the misunderstanding, growing out of this insatiable longing for conjugal love, has been nothing short of monumental. Every other form of love, as the love of parent for child, the love of brother for sister, the love of state or church, the love of life, and the love of God, all have been ennobled and dignified in religious thought; but the very mention of romantic or erotic love, the love of a man and a woman in ecstatic sexual union, immediately connotes an association that arouses spiritual indignation among that vast number of moralists who condemn as wicked what they cannot comprehend or enjoy.

Religion in its highest expression has always taught that God is love. No matter how far back we go in the history of religious thought, we find that conscious union with Divine Reality—that all-loving, all-pervading, all-encompassing Universal Intelligence—is the only one, true, and acceptable goal, the final and ultimate achievement along the pathway of human perfection. Once man becomes the personification of love incarnate his evolution is said to have run its course.

If such is true, that God is love as expressed in the New Testament Scriptures, then the Christianized aspirant knows the truth of the statement: love is above you, beneath you, and in you all. In short, all is love; and that which is not love has no existence whatsoever.

Once this truth is accepted, love becomes the only reality; and since love is in all things, everything is a reflection of that love, no matter how peculiar its manifestation. Cruelty, for example, is love misdirected; hatred is love frustrated by its own misapplication.

To continue with this same analogy, love is life, and life is love. There is no fundamental difference between the two. When two quantities are equal to a third quantity (God), they are equal to each other, just as in mathematics.

He who has not loved has not lived. It is as simple as that. You exist; therefore, you love. You may deny that you have ever known love, you may deny that you have ever been loved as you would yourself love another, but the truth of the matter is that whatever concept you hold about love is the only one you know how to express at this stage of your spiritual awakening.

Is it not possible that you have experienced love in many forms and yet have been denied the one form in which God is the most discernible? Would you be willing to admit that there is still something between a man and a woman which is beyond your present experience, but which once attained might conceivably bring heaven to earth? Is there not something deep inside of you that prompts you to embrace another human being—the opposite polarization of your own Divinity—as though you were actually uniting with your own Divine Self? In my entire ministry over the past forty years, I have never come across any person, however inhibited or neurotic, who has not expressed some longing for a soul to whom the words "I love you" could be sincerely applied.

This book is an attempt to explain only one type of love, the love that is generated between a man and a woman who are truly mated on all levels of being. It shall be the purpose of this work to show what these levels are, how rapport is developed between the participating parties, how the male and female energies are fused into one indivisible energy structure, and the manner in which sex is employed to fulfill the divine intent of consummating this union—the classic goal of Tantra yoga.

A treatise on sex, love, and dual yoga, which is what Tantra is all about, if presented two thousand years ago, would have had little chance of survival in the culture of the

Roman period. Little was then known of the inner plane energy patterns that are actuated by human sexuality, less known of the psychology of lovemaking at superphysical levels of cognition and sensitivity, and almost nothing known of the initiate aspect of mating which involves an understanding of the unification of consciousness.

Today, such an explanation will have an audience because man is entering a new era of spiritual awareness, which has for its basis the introduction of a new race humanity capable of laying the foundations for a totally new order of life on our planet. The old concepts of marriage, rooted in mutual tolerance, mutual convenience, and the mutual facade of respectability for the sake of the children, the church, or society, are rapidly going into the discard. Marriages of long duration are succumbing to the pressures of the times. The dissolution of whole families has reached epidemic proportions. Never has there been a greater need for a clear and concise approach to marital compatibility than at the ground level of human mating. It is to such a task that this book is dedicated.

There is today a plethora of literature which explores the fundamentals of sensitivity sex and develops techniques for enhancing the joy of physical intimacy. These are adequately covered in texts authored by outstanding psychologists, marriage counselors, and medical doctors. A bibliography of these books is given at the close of this volume.

What is here relevant is the technique of evolving a spiritual union that will bring about an intuitional rapport at the soul level, a telepathic rapport at the mental level, an emotional rapport at the astral level, and a highly sensual rapport at the physical level. Unless there is a complete fusion of the partners on all four planes of spiritual expression, thereby ramifying the sexual experience into all these areas of being, no true mating has been consummated and no true marriage exists.

That sex and the sexual experience exists on these higher levels of being is indeed a fact; and that orgasm can touch a cosmic dimension beyond all physical sensation is one of the greatest truths ever to be entertained by the human mind. If such indeed is a fact, that human sexuality extends far beyond the periphery of the physical life, then one of the next major steps in human evolution is to explore the benefits of the sexual partnership at this higher elevation. If this work does nothing more than suggest what love is possible between soul twins, whose union is blessed by Perfected Masters, it will have fulfilled one of its primary objects.

The author makes no claim to originality, as there is really nothing new under the sun. While Tantra, the dual yoga of sexual rejuvenation by spiritual ritual, is many thousands of years old it has been suppressed, censored, garbled, and ridiculed, often willfully and always in ignorance of the truth. There have been reasons why the truth has never been taught to the masses, and these will be brought out in the text. This is the period of history wherein it has been written that nothing shall be hidden; all shall be known. It is in this spirit of revelation that this work is added to that growing number which is opening the New Age to whosoever will contemplate the future of Mankind Two, the inheritors of the New World now on the horizon of the Twenty-First Century.

Tantra has been the long term bulwark against both the Eastern and Western religious traditions which have always held that the sexual desire is a test of the will of man against the compulsion of his lower nature. It has always been taken for granted that the sex nature must be suppressed, sublimated, ignored, or negated before true spiritual progress can be realized. Since this has invariably been impossible, at least for the ordinary person—and Nature has seen to that—even these men and women who have achieved some measure of spiritual growth have developed many forms of neuroses which have turned an otherwise divine act into a psychic nightmare. It is the purpose of this book to show the divine aim in the creation of human sexuality and to lay a spiritual foundation for the sexual relationship on all levels of being, thereby integrating the human person, body, mind, and soul.

That this integration or totalization of man's being includes the cooperation of woman beyond anything previously thought possible or desirable is the theme of this work. The shift from single initiation to dual initiation, from the perfection of the individual as a single entity to the perfection of one man and one woman locked in cosmic affinity, marks the greatest transition in the science of human perfection since the advent of Christianity. The simultaneous elevation of members of the opposite sex, each couple functioning as an indivisible unit of consciousness within a love-centered humanity, is the next step in the total integration of a society which will resolve the basic problems now so prevalent in the family and the home.

Needless to say, every philosophy has within it the seeds of its own rebuttal. Tantra yoga cannot be for everyone, since it implies a clear channel for its practice. Many may consider it impractical. Most will not yield themselves to the discipline is invokes. Others will not assume the responsibility it suggests. And still others, blinded by sexual inhibition and spiritual doubt, will reject the whole theory as nonsense and will live out their lives oblivious to the joys they have missed.

But you, dear reader, may be the exception. You may have found your complement. And if you have found your beloved, you may try to prove your love by yielding on all planes and experiencing all joys. Should you still be seeking your complement, there is hope that your purity, your dedication, and your willingness to try for the supreme love experience will eventually bring you to the mountain top. So do not lose heart. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

So ask, seek, and knock. You will find the gateway to the Kingdom. And it might well be that you will know in this lifetime the selflessness of a love that puts the needs of another above your own.

1

The Cosmic Power behind Sexual Union

Dr. Zitko, I know that you have given much thought throughout your life to the esoteric philosophy and to the formation of the New World which you have foretold for so many years in your numerous writings. You have many ideas of how a new kind of humanity will build such an advanced culture as you have already described. Some of these ideas revolve about human relationships, particularly with emphasis upon the sexual aspect. As I understand it so far, Tantra is a method of forging a union between a man and a woman that can literally conquer death itself.

Yes, let us get into our subject as directly as possible. We have a lot to discuss, and you must have many questions. Do not hesitate to probe the essence of Tantra, as it will some day become one of the most vital issues of our time. If what I say here is in fact workable and produces the effects indicated by the techniques employed, there will be a New Race on the face of the Earth within a generation and by the Twenty-Second Century, there should be a civilization on our planet worthy of man's claim to Divinity. So let's have the first question.

Alright, what is Tantra?

Tantra is one of two basic forms of yoga that has come down to modern times from a very ancient past. The other is Vedanta.

What is the difference between Tantra and Vedanta?

> Both are philosophies based upon union with the Divine, both of which take cognizance of the sexual energy as the means of accomplishing this spiritual result. Vedanta yoga, which embraces hundreds of forms, advocates celibacy on the principle that the sexual energy must be conserved and transmuted into spiritual power in order to transcend the limitations of physical existence, usually considered superfluous to the higher life.
>
> Tantric yoga operates on the same principle of sexual energy, only it teaches that sexual intercourse, when correctly understood, is the one and preferred way to take hold of the power inherent in the sexual force and to use it as creative energy for reaching true spiritual mastery. In the case of the latter, physical existence is not so abhorrent, since respect for the body as the temple of the living God leads to its fullest possible erotic expression.

It would appear from this definition that the two yogas are in conflict. How can one get the same result from celibacy as one would get from sexual union? It seems that one would have to be wrong.

> This is one of the great paradoxes of nature. Man has been given a choice. He can either go it alone, or he can take another soul along with him. If he goes it alone, he runs the danger of being trapped in his own selfishness. If he takes another along with him, he runs the danger of his own destruction by someone who cannot or will not understand him. Either way, the ascent is not easy.

You make it sound as if one has in fact little choice. Is there no other way to reach the heights of which you speak?

> None whatever. If the goal of human evolution requires union with the Divine, implying perfection of body, mind, and soul as prescribed by all the world's great religions, then the only path is by way of self-discipline. In the higher wisdom, there is no miraculous transformation. Each individual is responsible for his own life and affairs and will be held accountable for every decision, whether it be one of transgression or upliftment.

What you are saying then is that every individual is embarked upon a spiritual adventure of self-exploration and self-conquest. But is not Tantra a denial of this introspection when the object of one's attention is not on the self but on another outside of the self?

> That is exactly the crux of the situation. There is nothing really outside of the self. All is one, and one is all. All karma is based upon the simple proposition that whatever you have done unto another, you have done automatically unto yourself. Every human being is the center of his own universe, and everything about him is a reflection of what lies within.

If this is true, as I suspect it is, then there should be no need for anyone ever to go outside of himself for any spiritual satisfaction. If everyone is indeed self-sufficient and self-contained, why deny this truth by uniting with another human being of the opposite sex? Why not go it alone and reduce the responsibility to one life instead of two?

> This is one of the great questions in philosophy. A knowledge of one's identity with the universe does not come easily to the average person. He or she needs help, and help cannot come in the form of an abstraction. What makes life relevant to evolution is experience. And Tantra philosophy is rooted in the fundamental that for man to achieve true spiritual liberation and thus fulfill his destiny, he must experience all states of consciousness, and each state must be controlled and mastered by living life to its fullest—with every possible ecstasy life is capable of imparting.

And sexual union is part of that ecstasy? It is your view then that no one can extract from life the fullest measure of its joy unless sex plays some appropriate role in this ascent toward man's ultimate mastery of himself.

> This is right. That there is an appropriate role for sex in the spiritual economy of nature is a fact of the first magnitude. It is to find that appropriate role that must engage the attention of every person, seeking not only his disengagement from the weaknesses of his personality, but seeking also the extrication of society from the defects of its own culture. Tantra gives us some insight into sex as a sacred ritual, rather than as a biological function.

If sex is that important to human life and happiness, why has its expression been so controlled by virtually every major faith? Are you suggesting that there has been some sort of conspiracy to direct the sexual mores of humanity for some ulterior purpose?

> History, I believe, proves that religious folk can be regimented more easily where desire is the greatest. Since sex conjures a desire for self-gratification, which is said to be wrong, sex becomes a sin. Acceptance of this sin as a way of life creates guilt, and guilt must be appeased by an elaborate set of taboos resulting in salvation by decree. The Hindu is as guilty of this distortion as the Christian or the Jew, and both have yet to come to grips with the divine meaning implied by the union of opposites, although I use this term advisedly.

You speak of opposites. Yet you say that God or the Source are one. Are we dealing with one energy in the sex force, or two? Or to restate, is the sex force the only energy which is at the heart of creation?

> The energy is singular, but its manifestation is plural. It takes various forms as for example soul energy (experiential), mental energy (intellectual), astral energy (emotional), and physical energy (sexual). Basically, it is all cosmic energy in two polarizations, positive and negative, or masculine and feminine. Tantra teaches that the microcosm of man is the exact duplicate of the macrocosm of nature, and the same dual forces are active in him as they are in the outer universe. For this reason, they must be reconciled and brought into harmonious union, the function of yoga, before man has run the course of his evolution and found the secret of his immortality.

This is what confuses me, as one who has been reared in the traditional thinking of Christianity. Or Judaism, for that matter. I have always taken man's immortality for granted. Do you mean that there is something beyond eternal life after the grave?

> The continuity of life is taken for granted, as you say, but only *after* the grave. What about the continuity of life *before* the grave? This is the beauty of Tantra. It ennobles the physical body as the macrocosm in human form and uses the sexual force in that body to immortalize its anatomy. That this immortalization of the physical struc-

ture is possible is no longer left to unsupported Scripture as found in the writings of Paul the Apostle. It is now verified by the findings of modern medical science and is given credence by the new school of bio-energetic psychology which makes a good case for the ultimate rejuvenating effect of proper sexual practice.

But this is not the impression we get from Paul's Epistles wherein he states that celibacy is the ideal state and marriage is a second rate alternative to going it alone within the Church. We have certainly been led to believe that the sexual act is degrading and one of the deadly sins for which we must ask absolution. Was Paul so wrong? And if so, why has this teaching, so much in error, been permitted to have such ecclesiastical sanction?

That is a long and sad story, and one that we will need to explore further. Were Paul with us today, there is no doubt that he would be the first to repudiate the doctrine associated with his name. Fortunately, the present generation with a little more perception and a little less inhibition than their forebears have largely overthrown this fallacy, and the world is gradually sorting out the wheat from the chaff and finding a new point of balance which augers well for the future of humanity.

I am fascinated by the way in which you use the term: sex. You seem to imply that sex in Tantra is almost totally unlike sex as it is conceived in the Western World. You seem to regard sex as a religious rite or something akin to a divine sacrament. Is it really that sacred?

Sex is so sacred that is must be approached with awe. This is why Tantra is not for everyone. How many people do you know in or out of married life who would make a ritual out of sexual union, even if it resulted in a form of cosmic orgasm? This takes study, discipline, devotion, and complete selflessness. Tantra is not a matter of falling into bed and making it with any partner, whether a spouse or not. We're dealing with cosmic forces so powerful that they spell the difference between life and death.

Do you mean that sex can create as well as destroy?

All we have known really in all these millenniums of false teaching is that sex has been largely the downfall of man. Not that sex in itself is wrong, but that man's concept of the sexual relationship has built around himself a neurosis that has brought him nothing but disease, suffering, pain, and death. If there is ever to be a New Age, offering some chance of happiness, health, and longevity, human sexuality must be lifted to a new plateau of understanding. Then and only then will humanity find its joy between the lover and the beloved.

Sex, in Tantra, as I understand it thus far, is the cosmic union of opposites: male and female. While life is one, it has its two polarizations. But are not these two polarities found in the same body? And is not each individual person thereby complete in himself, as you have previously stated?

> That is quite true. Each person is potentially complete in himself or herself. But in the process of creation, God so reproduced Himself as to hide one portion of His being within the other. The strength with which the human soul strives for union between the dominant and recessive Self, between the active and the dormant, is what liberates man finally from mortality, seeing that it takes two poles of the creative force to transmute the physical body into immortal substance.

Paul was right then when he said that "death is the last enemy to be overcome." I feel a little bit better about that than I did about his concept of chastity. But somewhere you feel it is necessary to match poles in two different bodies; one male and the other female. Am I anticipating your next remarks?

> You are. The important thing to remember is that the seeds of immortality are in the physical body, only they need to be fertilized, as it were. Everything in the body comes in pairs—muscles, organs, and bones. The brain has two hemispheres, the heart two ventricles, the kidneys two halves. Two ears, two eyes, two nostrils, two hands, two feet. And the genitals have their paired structure and functions. One half of the body, the right half, is masculine; the left half, feminine. In man, the feminine force is passive; in woman, the masculine force. Somehow, before the man is

liberated from mortality, he must awaken the feminine within him; and conversely. Before the woman can be liberated, she must awaken the masculine. Tantra is the direct route to this liberation by placing the man and the woman in the closest possible proximity: body to body, mind to mind, and soul to soul.

What happens then?

The woman is magnetic; and the man, electric. The two combined create an electro-magnetic field of force. If the proper combination is effected, the sparks literally fly.

And this is good?

It could not be better. The all-encompassing, all absorbing potential force field of the female unites with the dynamic and kinetic power of the male, and there is a fusion that almost defies description. Of course, there has to be compatibility, and this is the problem which has to be explored in later discussions.

Am I to deduce that there is still some greater cosmic force inherent in this union, which has to be sexual to attract it?

The union must indeed be sexual, that is, there must be physical contact. The energy thus generated between the two consenting partners is greater than anything which they can generate separately, and vastly greater than what they are capable of generating in combination. In short, they act like a lightning rod, drawing to them in the sexual embrace the cosmic energy that exists about them. They not only polarize themselves by setting every atom into higher vibration, but they polarize the very atmosphere about them, creating an impenetrable barrier to every form of evil that might conceivably attack their union.

I had no idea that there was so much to the sexual relationship. It seems that I read somewhere that this electro-magnetic field of which you speak can literally cause sparks to flash from body to body.

Yes, a certain Dr. Rudolph von Urban has recorded a study in a book, "Sex Perfection and Marital Happiness," which verifies what he has called a bio-electrical potential wherein two types of energy actually are exchanged in proper sexual union. The implications of this might prove astounding.

If such an exchange of energy occurs, as you say, what then really happens? What is the effect?

The effect is an intensification of the sensitivity of the mind, body, and soul. The body becomes sensual, the mind telepathic, and the soul intuitional. In other words, the entire human mechanism as a transmitter of consciousness is set into higher vibration, leading to heightened sense perception, keener mental capacity, more diversified talents, and increased spiritual power. No matter what the performance of the individual under normal conditions, his or her ability to excel under Tantra becomes unbelievably augmented.

And all of this because the sexual union unlocks the power shared between the partners?

Exactly. Once it is understood that the universe is one indivisible matrix of cosmic force and that this force is always seeking expression through a union of its opposite energies, it is as if all of creation was poised to find its release in the one man and the one woman who become the perfect channel of discharge, like lightning finding the lightning rod by which the storm's electricity can reach the earth.

But by that same analogy, might not the sexual partners be electrocuted if they were not the conductors they profess?

This is easily answered by the statement: anything powerful enough to create can also destroy. Sex can take the partners to paradise, or it can take them to hell. It can endow health, or it can cause disease. It can yield wealth, or it can impoverish. The danger is not in the act, but in the attitude toward the act. The fact that sexual union may lead to syphilis is no reason to believe that it was ever meant to harm.

Are you suggesting that Tantra can be used for negative purposes as well as for what you have just described?

Indeed, Tantra has been used in the past for intensifying negative sensuality and practicing black magic. It can be employed to get control of others less positive. But this is true of any philosophy or any technique. Motive is the primary criterion for determining how any power is used. Power in itself has no morality; only the user can be held responsible for how he makes it serve the purposes he has in mind.

What then makes Tantra safe in the hands of the user?

Love, nothing less than love. And we'll have much more to say about this as we go along. Love never harms. Love is the catalytic agent that makes sex the power for good that it is. Tantra, as I am describing it, cannot be practiced as some sort of mechanical procedure. The teachings in their purest form do not divorce love from sex, or conversely. These two concepts go together like the proverbial horse and carriage. For this reason Tantra partners can never be celibate, and shortly, we shall see why celibacy becomes impossible once their full sexual capacity is developed.

What you are saying then is that Tantra is not for anyone who is inhibited by guilt or by any reservation concerning the divine intent behind the sexual relationship.

Tantra cannot be practiced by anyone who has not resolved in his or her own mind the divine purpose served by that relationship. That is true. Sexual partners may be quite content without Tantra, but once they achieve a certain spiritual elevation, they will want to find the spiritual values in sex as much as they were once satisfied with the sensual values. Either that, or they will divorce. The high rate of divorce at the present time is due largely to sexual incompatibility arising from mismating on the higher planes of life.

You mean that such partners outgrow each other and find themselves at cross purposes even after many years of married life?

This is the tragedy of our time. Once one of the partners reaches a certain spiritual level and the other fails to progress, there may be marriage, but there is no mating. Sex becomes more sacred with every level of elevation. If this sense of sacredness is not progressively shared with the marriage partner, there is loss of communication. Hence it is best to divorce than to relegate sex to a duty, or worse yet to a frustration.

But what about those who give up sex entirely because they feel thay have outlived the necessity for it?

That is the greater tragedy.

Why?

Because it leads to death. Once the sex force dies out and the drive for completion with another human soul is gone, there is not much left to live for. This statement, I know, can be argued philosophically, but I believe it still stands, at least for the average individual who is in no position to discover that completion by his own introspection.

Of course, there is the widow who had a good marriage, but whose sex life is finished unless she finds another mate. Will she sacrifice her allegiance to him, even though he is dead, in order to keep her sex life going?

Probably. Instinct, if not intuition, tells her that this is essential to her health and inspiration. She will even rationalize that he would never have left her if he really belonged to her. So she might as well give herself to another man if love can be rekindled in her heart. Yes, the sex drive is strong enough to demolish all former alliances that have served their purposes in favor of the ultimate union that can never be broken.

So, when all is said and done, it is a matter of consciousness, with sex playing a prompting role in opening channels of awareness.

Correct. Tantra is workable at a certain level of spiritual consciousness. Anything below that level places Tantra beyond the reach of the average person. It is not that Tantra is unreachable; it is not understood. And that which is not understood is usually not wanted.

But Tantra can be made understandable, can it not?

> Not only understandable, but desirable. In fact, imperative. Once the philosophy of Tantra is awakened in the sexual partners, they can never go back to marriage as it is universally known today. They will find Tantra in its New Age interpretation too exciting, too challenging, too beautiful to be rejected for the relatively monotonous existence of their contemporaries. But they must go far enough into the philosophy to prove its value, and this is what we shall explore in succeeding discussions.

2

Origin of the Celibate Philosophy

I am intrigued by your statement that Tantra yoga is workable only at a certain level of spiritual consciousness. Indoctrinated with Christianity as I am, I find it difficult to believe that I must get into a higher state of awareness in order to feel comfortable with the spiritual implications of the sexual nature. In brief, you are asking me to overthrow twenty centuries of Christian teaching by viewing sex as something divine.

> That is the situation exactly. A teaching that is false must in some century, sooner or later, be repudiated; and now that the world is on the threshold of a New Age, that century is here. Christianity has always been symbolized by the Cross. Have you ever stopped to think that in the name of "spirituality" generations of religious fanatics have crucified the sex nature in order to "save" the soul from eternal torment. Who or what was crucified that man should crush out the instinct to creativity in his attempt to show a holy passion for God?

Is such a holy passion, as you put it, so wrong? Why shouldn't man raise his instinct to some higher level of expression?

> The only answer to that, I suppose, is in the philosophy of the ancient Greeks wherein Socrates and Plato agreed that no passion was holy unless man struck some sort of balance between excess and inadequacy. To believe that the sexual instinct is wrong is to admit that a part of God's creation in man is superfluous and should be cut out as though Diety had made a tragic error in designing the body for sexual purposes other than procreation. In the early Church, this concept was taken to such an extreme that to reproduce the race was considered a major crime against the Creator Himself.

I am aware of this absurdity, but it is still hard to accept the premise that sex or sexual union is the foundation of the liberated life, as you describe it. It is agreed that sex goes with marriage, but to make sex a cause, rather than an effect of the partnership, seems to place it on a higher pedestal than the act may warrant.

> The reason you might come to this conclusion is one that is traceable to the theology woven about Adam and Eve. While not many take this Garden of Eden story literally anymore, its implications are nevertheless still with us. Who tempted man? Woman. And she tempted him with her body. To save man from further temptation and sin, he had to resist the lure of her body by rejecting the influence of her sexuality. Hence all children conceived by sexual contact were said to have been conceived in sin, and in sin all suffered.

I'll admit that woman has been given a disproportionate share of the blame for any possible sexual indiscretion. Woman is still thought to be the helpmate to the man, an adjunct to his success and salvation, rather than a co-equal before God. I suppose this is what makes Tantra difficult for the man to accept. He must see in the woman exactly what he sees in himself, a being no more and no less than what he is or can become.

> That is the problem, and well stated. The equality of the sexes on the sexual level has not yet been achieved on any mass scale. In Tantra yoga, that equality is impera-

tive, as one needs and implies the other. As long as man clings to the idea that woman is by nature inferior to man and exists only for his use, Tantra is beyond his comprehension. But when man can approach the woman and honor her as the extension of his own inner Divine Self—and she is prepared to reciprocate that recognition—Tantra becomes a living and personal philosophy at the highest levels of Christian aspiration.

I am glad that you added that last phrase. I can live with such a concept. Yet I come back to the thought that somewhere in the night of time there must have been some valid reason why celibacy was held in such high regard. Perhaps the Christian theology of the sex as sin syndrome was only the final corruption of a once beautiful philosophy of life. Am I right?

Indeed you are. But we would have to go much further back in history to prove it, in fact tens of thousands of years, long before Tantra was evolved to dignify the sexual conduct of advanced human beings. In the days of Lemuria, in the ancient Pacific, the Sons of God came unto the daughters of men, married them, and begat offspring who were called men of renown. All of this is described in the sixth chapter of Genesis. These were pure souls from other planets, coming into physical mortality for the first time, and resisting the necessity for reproduction by sexual means. Sexual intercourse was something new to them and they disliked the idea of mating like animals. Hence celibacy was the preferred condition, when they could not avoid the necessity for generating bodies to be claimed by other advanced souls seeking incarnation.

You are now referring to the esoteric tradition as taught by the Tibetan Masters, the Greek philosophers, and the Essenes.

I am. It can now be seen that when the early Christian Fathers contemplated this descent into mortality of these Sons of God, they would attribute to the sexual act certain disgust and revulsion, since it would appear to them that all sexual expression was animalistic and degrading from the higher view. In fact, Plotinus, one of the philosophers of that period, went so far as to confess his shame at having a body at all.

But wasn't sex degraded by other than these Christian Fathers? Can we blame the early Church alone?

The story of the growth of sexual shame is taken up by many authors in many religious works. Plato, Hermes, Orpheus, Zoroaster, all disclose the genesis of this development. It is found in the Zend-Avesta, the Bundahish, the Zohar, and the Vedas, not to mention Scripture. The inference was that deity, in the form of the Sons of God, came into a condition of animality by taking on a physical body, and this marriage of the soul with the body made humanity possible at a spiritual level of individualized consciousness. From this viewpoint, sex between oppositely polarized bodies was thought to be superfluous.

Superfluous to what?

Superfluous to the perfection of the body, mind, and soul. Since the only true marriage was said to be the union of the body and soul, the external union of the man and the woman in the sexual relationship was regarded as denial of the internal marriage that was the only pertinent consideration. From this rationalization, it was only one step more to repudiating the sexual nature entirely.

Is it possible that Paul had some insight into this esoteric teaching and therefore warned the early Christians not to confuse this internal marriage with an exercise of the sensual and vital forces in the sexual union?

This is one way of reading the moral aspects of his philosophy. The soul, being masculine and creatively pregnant with a plan of action for its own evolution, was uniting with a body, the feminine element and the receptacle of the soul, thereby bringing divinity into an earthly expression within human form. But before that could happen, the soul had to clothe itself with a body, for without the body, the soul was naked.

Is that the true meaning of the events which transpired in the Garden of Eden?

From the viewpoint of Paul's teachings, that is the only rational answer. It was when these advanced souls, known symbolically as Adam and Eve, fell into generation, as the Old Testament describes the situation, that they came under the law of sin and death. To save them from using the sexual force solely to generate bodies, or worse yet to commit acts of lust, Paul admonished his followers to go celibate for the purpose of forging the inevitable union of the soul with the body. Out of this union, he said, would come the deathless state of the immortal Master, with Jesus the Christ as the original example of this more abundant life.

If this is the case, wherein lies the error of the teaching in the first place? Was this philosophy of celibacy directed primarily to these Sons of God, because they had no obligation to procreate? Or was it directed to all mankind regardless of their initial origin?

These are the classic questions, are they not? From the viewpoint of Paul as an esotericist, the soul is ashamed to think that it must be confined to a physical body in which the sexual instinct is so strong. Somehow its tenancy in the body is thought to be evilly designed. Had the soul lived up to its greater perfection, it might not have needed a body at all. Thus the great desire, as expressed in so many religious systems, that the sooner the body can be done away with the better.

But this is not the implication of Christianity?

Not the pure teachings of Jesus. The emphasis in esoteric Christianity is on the perfection of the body, as much as it is on the perfection of the soul. And how can the soul be made perfect unless it ennobles the very instrument by which divinity can be expressed on earth as it is in heaven? Paul saw this clearly when he spoke of the body as the temple of the living God to be dignified, respected, and ultimately immortalized. This means bringing the male and female poles of the creative force into one body, making of their energy structure one flesh. No matter how long it takes, this is the end product of human evolution on this planet.

Quite a challenge, I would say. It is your contention then that human sexuality is meant to be expressed between a man and a woman for the purpose of accentuating these energies ultimately in the same body?

> That is right. To block these energies by some form of sublimation is not only foolhardy, it is disastrous. Life demands expression, and one of the purest and most joyful forms is sex when divinely conceived and perfectly executed.

You make it sound like a science rather than an art.

> The sexual act is both a science and an art. And beyond that, it can also be considered as an act of worship. If sexual intercourse channels living energy for divinely designed objectives, we are dealing with something so sacred that it cannot be approached without reverence. This is the genius of Tantra. It makes of sex a divine sacrament.

What you are saying then is that the soul may well have been justified in condemning the body for expressing animal instinct out of its remote past. But now the soul must express God in a new way, since it is coming to realize that the sensual nature is not something to be distrusted, but to be utilized and mastered in the course of the body's evolution. Is that a fair statement?

> Quite fair. And this is where all the difficulty lies. As a race, we are still not trained to see life as an indivisible whole. We see only in part, through a glass darkly, as Paul states in Corinthians, but eventually we will view even the physical body as a single inseparable unit of function and force. The sexual impulse will not only be sanctioned by the whole man, as it were, but will involve the whole man. In other words, sexual exchange will be a systemic function, confined not to the genital area alone, but to every atom of the body. Genital orgasm will become atomic orgasm. And living energy will be released and poured into every cell, tissue, and organ, making this discharge and revitalization a multi-dimensional experience of unbelievably dynamic proportions.

Is this now possible with humanity as we now know the race?

> Possible, yes. But all race inhibition must be dissipated. We cannot go on believing in the stigma of original sin. We must reject the idea that the original sin was the sexual union of Adam and Eve. We must repudiate the idea that to be pure, we should be celibate. We must refuse to indulge in the fantasy that every child born from sexual union is conceived in sin. If any disgrace is attached to the sexual act, it can be only from lust and not from love. Surely no one can be condemned for being celibate, but if one is celibate from a neurosis of guilt or rejection, then celibacy is not a spiritual preference, but an excuse for inadequacy. We must be certain that our celibacy is a sincere and knowledgeable philosophical persuasion, or the result of some physical injury or dysfunction, and not a cop-out to reveal the psychological sources of our impotence or frigidity.

In short, you are not recommending celibacy as a way of life. You would like to see all persons paired off as sexual partners on some permanent basis.

> Perhaps not all persons, as there are too many variables. I believe in permanent sexual relationships for reasons that will appear as we go along. Tantra does not condone promiscuity. I would emphasize that. The soul must be mated as well as the body or the mind. And when that mating occurs, there should be no desire on the part of either one of the sexual partners to seek other partners for what is already a fulfilling union.

I assume there is a way to bring about that ultimate choice. From my observation, most people I know, whether married or not, are still searching for their complement. Is there such a thing as a perfect mating?

> There is, on the basis that whatever man can conceive, he can receive. Since this is a law of life, the searching may take time, but sooner or later, the search is rewarded. It must never be forgotten that the thing which you seek is also seeking you. The searcher and the searched will become one.

And you will explain how this can be achieved?

This will be our next subject. Unless the lover and his beloved can find each other and enter into a sequence of progressive self-surrender, Tantra is unworkable in its highest spiritual form. Let there be no mistake in our understanding. We are talking of an advanced spiritual discipline that requires the highest form of nobility ever to be exercised between a man and a woman in the soul bond.

Any two people can practice the sexual techniques of Tantra, if they are completely uninhibited, but to practice them with reciprocal devotion and a true and genuine selflessness, is something else again. We'll get into the techniques in time, but finding the right partner must engage our attention for the moment. And this is going to bring us directly into a consideration of the roles played by karma and reincarnation. Where do you want to start?

3

How Souls Are Tied Together

I assume that there must be a way to find the right partner in the Tantra relationship, but how does one go about such a search? What are the chances of two such mated souls ever finding each other?

> The chances are good, provided each has a clear channel for recognizing the other. By a clear channel, I mean no impediments of health, marital status, geography, or inhibition. And there is the matter of karma.

Explain what you mean by karma.

> Karma is action and reaction over many lifetimes of association with other human beings. It is either good or bad, constructive or destructive, depending upon whether we helped or harmed such persons in our contacts with them. Thus the most common bond between individuals is karmic.

How does it work?

> By drawing people together for purposes of mutual assistance. If these people are man and woman in a marriage relationship, they will be drawn together by love or revenge, according to the type of karma to be satisfied. If the karma is negative, the antipathy between them will attract the

> evil and repel the good. If the karma is positive, the rapport between them will attract the good and repel the evil. The effect of the marriage will depend largely upon the nature of the forces which they set into motion in previous incarnations.

What you are saying then is that the marriage partners have had a previous lifetime of association in which they have generated forces beneficial or inimical to their welfare in this life. Is this always the case?

> Invariably, with some possible exceptions. This is what is called the karmic tie, and the attraction set up in the past again manifests in the present for good or ill, as the case may be.

Is such a karmic tie formed with everyone we meet in daily life? Surely not everyone of the opposite sex we meet is a potential soul mate.

> Not at all. Physical contact is not the determining factor. Emotional contact is. Emotional action and reaction must occur before any bond is established between two human beings. It is the reaction which is the indispensable ingredient of the bond.

Do you mean that one person alone cannot form such a bond, that another person must respond to that emotion before the link can be forged?

> Exactly. When the other person responds to your expression of emotion, you have absorbed into your being the force of that reaction. This forms a continuity of relationship that will exist as long as any emotion is exchanged between the parties.

In most marriages I have observed, there has been almost constant bickering, if not outright hostility. This seems to be a denial of the very purpose which the marriage was designed to serve. What has happened here?

> Obviously, two such partners cannot agree. They cannot agree because their karma, being negative, requires that they adjust their differences and learn to love. If they cannot love as mated souls, they can at least learn to care.

Somehow they were drawn together in the past, failed to become mutually devoted to the other's welfare, and passed out of that life, blaming the other for their own shortcomings. In this life, they pick up the threads of their prior existence and try once again to find the basis of their reconciliation. And they will do this as long as it is necessary to accomplish that result.

Does that mean that divorce or dissolution of marriage may only postpone such inevitable adjustment to another life, if it cannot be consummated in this embodiment? Is divorce then justified?

Many wrestle with this problem, and there is no answer that can apply to everyone. If the divorce is a mutual agreement to separate on a basis of no resentment or unkindness, it is spiritually proper, since there is apparently no bond to hold them in mutual love. However, there is no hate either, and that is the important consideration. On the other hand, if one of the partners loves, and the other is unable to reciprocate, then the one who is hostile will expel the other, and this will dissolve the partnership.

Does it always work this way?

Usually. This does not free the hostile partner from eventually repaying for the wrongs he or she had committed, but it does permit the devoted partner to find release in another relationship that will prove more spiritually satisfying.

This devoted partner, to use your term, must then reconcile himself or herself to the fact that the hostile partner is not the soul mate and must therefore turn in an entirely different direction.

This may not be easy, but it is the only answer to the problem.

But what happens when one spouse passes on, leaving the other alone? Will they meet again in another life and what will that life be?

That again will depend upon the unresolved emotion which still remains. If such emotion is not exhausted, one way or another, then conditions in a subsequent life will bring about its expression when the two are re-united. It is the residual emotion which forms the bond known as the karmic tie.

Is this the explanation for love at first sight?

Indeed it is. If the marriage partners are endeared to each other in a past life, they will find their love again attracting each other in a subsequent life, even though centuries may have passed in the interim. Emotion loses none of its force through the passage of time. It will be restimulated as soon as the object of its attraction again presents itself no matter how long it takes. This is how long-term friendships are built, from lifetime to lifetime, and blessed are they who cultivate such friendships with love and understanding, and in the case of marriage partners, with intimacy and sacrifice.

But suppose that one partner or the other, or even both, have been making these alliances with other partners over a series of lifetimes, what then? Wouldn't this cause some confusion as to which one might be *the* true and perfect partner for whom all others must be forsaken?

This is what might be termed the classic problem in human relationships. Marriage and divorce often follow in swift sequence, particularly in our modern period. While new marital alliances may be made for the first time, as in the current life, the chances are that these alliances had been forged previously for good or ill. The partners are literally driven together by a smouldering emotion which appears to be love on the surface, but is really love in its reverse expression (hate) underneath. As soon as sexual intimacy enters the picture, the link becomes tighter and the trauma more severe.

Under such circumstances, I would think that sexual intimacy should be avoided. One ought not to forge a sexual alliance when love is not present.

From the viewpoint of Tantra, this is correct. Any spiritual mating over several incarnations must proceed with a growing love rapport from the body to the emotions to the mind, and finally to the soul. If the bond between the physical bodies forged by sexual contact does not eventually result in emotional rapport, mental rapport, and soul rapport, the higher self of the partner, who has progressed in her spiritual evolution, will be left unmated and unsatisfied, both sexually and spiritually. The advanced partner, while wanting the sexual satisfaction which goes with a complete mating, will be repulsed by the sexual act because it does not connote complete identity with the loved one. This leads to suffering and tragedy and accounts for a large part of the crime that afflicts so called civilization.

Would you say then that the karmic tie which results in that growing rapport on all levels of being is something rather rare?

Quite rare. The ideal situation would be when two souls, a man and a woman, find each other in every lifetime, enjoy each other's companionship, forge a common experience, and use the sexual energy to merge their lives into an indivisible amalgam of soul force. Shunning all other attractions of the opposite sex, they are willing to find their completion in each other. This is a high level union that can result only in their maximum health and happiness.

But as you say, this is quite rare. What of all those ties that must be broken before there can be only one man for only one woman?

This is the problem, is it not? Ultimately, the race has to be paired off to avoid all the bitter regrets and soul-destroying resentments that afflict modern society. The soul must not only forge one perfect relationship with its complement, but it must disengage itself from every other sex attraction so that it is not fractured by the previous marital ties it has formed.

I gather that this is not easy.

Neither easy nor pleasant. In point of fact, this characterizes the period of history we are now in. There is a tearing apart of all marital alliances that are incompatible with the ideals of the New Age. Many consider it unwise to marry formally at all, since the union might not last anyway. But eventually every sincere and spiritually minded man and woman, with a clear channel to create a lasting union within the sexual bond, will narrow down the field to the one beloved and begin the process of fusing the souls into a single indivisible unit of love consciousness.

Are you now speaking of twin souls?

Twin souls, yes, in the sense that both partners share a common experience. This relationship between the sexes is rarer yet, since it requires a sustained fidelity over a long period of time, stretching into centuries, if not thousands of years. The mating here is not just one of body to body, but emotion to emotion, mind to mind, and soul to soul. Out of this union comes perfect understanding and an identical aspiration. The beauty and the ecstasy of this fusion is beyond adequate description.

What about promiscuity and prostitution? Wouldn't this destroy every benefit of the alliance you are describing?

Indeed it would. All promiscuity and prostitution have to be the result of sexual frustration and unfulfilled love. Unions of this nature are more easily formed than broken. And the soul in future lives suffers because it is torn between too many demands. No man can serve two women, to paraphrase Scripture; he will either hate the one and love the other; or else he will hold to the one and despise the other. No man can serve two women, anymore than two women can serve one man, not in sexual intimacy once the divine intent behind sexual union has been ascertained.

It is true then that twin souls are possible? Is there anything beyond that, or is this achievement the ultimate in sexual union?

I am glad that you asked that. For all practical purposes, the karmic tie is sufficient at the twin soul level to practice Tantra successfully, and after all, that is what we are considering, Tantra interpreted at the highest spiritual level of the New Race humanity. However, there is still another aspect, and that is the cosmic tie.

And does that also involve sexual union?

Any relationship between the sexes on any level of function implies sexuality. Sex exists on all planes, and in fact becomes intensified as it is elevated to higher levels of experience. We'll take this up in more detail later. For the present, it must be understood that all energy flows out from the Divine Source and that this energy must have a way of returning to its point of origin. The vehicle of transmission for this force must have a positive and a negative aspect. Since the male is positive and the female negative in this regard, a flow of cosmic force can be induced when a partnership is set up to form a circuit by which certain useful work can be accomplished.

By certain useful work, do you mean some unique spiritual service that could not be performed in any other way?

That is exactly what I mean. While one person may be able to channel the flow of cosmic power through his own organism, two persons working as a pair, in polarized combination, can handle huge voltages emanating from On High. The potency of matched partners is so much greater than either taken singly that the power they can wield for good is almost unbelievable. I have already touched upon this situation before, but it bears repeating.

Is this cosmic tie, therefore, greater than the karmic tie? In what way do they differ?

The karmic tie, in reaching twin soul proportions, evolves out of love, one for the other. This fulfills the prerequisites for New Race citizenship and leads to initiation. The cosmic tie, on the other hand, evolves out of service, may lead to love and probably will, but is consummated under the guidance of a Master for purposes of performing certain Hierarchical work that can only be fulfilled by two persons, or initiates of the opposite sex, functioning in polarity. The partners do not select each other, but are drawn together by the Master needing their services. They are mated in accordance with their several abilities and qualities to carry out a spiritual assignment of considerable importance and delicacy. The selflessness of this arrangement can be seen to be on a higher level than the twin soul marriage, although it partakes of its values.

Would this cosmic tie be a permanent relationship, or something to be dissolved when the assignment was completed?

This probably would prove optional. In other words, the Master would consider the mating permanent, if that is the way the partners wanted it.

Are there any cosmic ties?

Very few, although there well could be many in the future. I mention this only to show that there is such a thing, even though it may be beyond our immediate experience. The cosmic tie begins at the highest levels and works its way down to the physical plane where the rapport becomes complete. The karmic tie begins at the lowest levels and works its way up to the soul plane where the rapport reaches its most perfect consummation. The average couple who seek Tantra experience will be forging the karmic tie and need feel no hesitancy in utilizing the sexual union for spiritual purposes. It is possible that there may be as much danger in the karmic partners going celibate, as in the cosmic partners ignoring the need for physical intimacy.

How is that?

We are dealing with vast natural forces that need to be handled in certain specific ways for spiritual results that are harmless to the user. Celibacy can be as dangerous to the health as promiscuity. What we are attempting to establish here is that sexual practice has a place in the divine plan for human fulfillment and that it reaches its highest and most spiritual expression in Tantra yoga.

Which brings us to the next major question, I suppose. How do soul mates find each other? We started out with that quest and have discussed how they are tied together by their emotional reactions. But there must be more specific answers if Tantra requires such mating to be effective. Where do we go from here?

> I think that it is time we considered the factors at work in consciously seeking a soul mate for Tantra purposes. We have laid a foundation in the principles of karma and reincarnation. We might now ponder what aspirations are leading us into the Tantra experience.

This is what I have in mind. People just seem to drift into marriages without considering the spiritual consequences. Intentions are good, but the results that frequently accrue are bad. For those who are presently single and in a state of enforced celibacy, there must be some procedure for rectifying this loneliness, if such it is. What methods do you propose for getting the partners together when they still do not know each other? Can nature or the karmic law be encouraged by taking some initiative in this regard? Just how does one go about, not only finding the desired partner, but recognizing the partner when he or she is found? You see how eager I am to know what your answers might be.

> Your eagerness is contagious. And I will do what I can to satisfy your quest. What seems to be your first inquiry?

4

Seeking Your Soul Mate

It would appear that seeking your soul mate is something different than looking for a wife or husband. How does one proceed?

> We have already said that mates are attracted by the karmic tie, or by a cosmic affinity prompted by a Master. They are also attracted by nothing more than the lure of sex. Since most marriages are consummated before the age of twenty-eight, they are motivated largely by sexual magnetism and emotional feeling. These are not the best reasons for entering into what is meant to be a lifelong partnership.

Is there any reason why you mention the age of twenty-eight?

> Few people realize that man is literally a five part being and that these several aspects of his total structure take time to mature. The etheric counterpart of his physical vehicle matures at seven years of age; his emotional or astral body at fourteen; his physical body at twenty-one; his mental body at twenty-eight; and his soul body at thirty-five. Thus if the marriage partners unite before twenty-eight, they are not yet rationalizing their needs or philosophy; and if they unite before thirty-five, they are still oblivious to the purposes for which they incarnated. When the partners start drawing upon their past experience after thirty-five, even though they are unaware of its origin, disagreements are apt to arise which may become irreconcilable, simply because they are no longer able to view life in

the same perspective. This is the age when past karma takes hold and requires adjustment to fulfill the requirements of the soul for its own ongoing.

How can such premature marriages be avoided when the sexual urge is usually so strong and the emotions almost uncontrollable?

It is indeed very difficult, and no one would pretend otherwise. Our educational system makes little provision for dealing with this problem. Were the younger generation taught the spiritual meaning of the sexual relationship, they might approach the whole matter of mating with greater reverence and so avoid the experimentation which comes from ignorance. I would like to see both Vedanta yoga for physical fitness and Tantra yoga for right sexual conduct taught in the high schools so that young people would know how to handle their bodies, without resorting to drugs, alcohol and dangerous sexual practices.

Would it be wise for the average man or woman to wait until the karmic mate comes along? Or should such a person rely upon his natural instincts and marry the one who seems to be the dearest and closest to him?

This is hard to say because the circumstances vary for each individual person or couple. Very often, karmic conditions arising from indiscreet marriages in past lives must be worked out and dissipated, so that the true karmic mate can manifest. Thus a first marriage may have been consummated for the sole purpose of effecting a disengagement from a prior indiscretion, while a second marriage may draw the true karmic mates together in a permanent love alliance. Sometimes there is even a succession of marriages, formal or informal, before the channel has been cleared to the one and only beloved. It all depends on how involved the person is before the final mating occurs, and the partners agree to close out all competition.

By this do you mean that they are willing to forsake all others from now through eternity?

Eternity is a long time. At least they are agreed they will not seek beyond each other for the perfection their mutual initiation will confer. Together they feel they are complete. And what is better than completion?

But is it possible to arrive at that happy state when the search has finally ended?

Of course. He who seeks, finds. In some lifetime, if not the present, two mated souls must be prepared to hold the line against all comers. When it comes right down to the crunch, the search must end in some sort of divine fulfillment when the ultimate partners become one—one twin soul.

Is there some way by which they can tell whether their relationship is meeting that goal? Are they ever in doubt as to whether they truly belong to each other?

No relationship will be perfect at the outset. But they will carry the same vibration, will strive for the same ends, and will never abandon each other, no matter what the circumstances. And I repeat, no matter what the circumstances. They will make love on all planes every day of their lives. They will keep on pouring it out, as if that love is inexhaustible, which it is. They will ever place the needs of the other above his or her own. Self surrender to the other's welfare overrides all other motivations. Mutual self sacrifice dominates all issues.

Beyond their personal feelings, which may be as intense as you describe, is there another source of proof upon which the prospective partners may rely in the defense of their convictions? Is it possible for them to verify their compatibility from other and perhaps more impersonal sources?

Yes, there are several sources, the most reliable of which is astrology, provided the interpreter knows his subject. Given two accurate birthdates, the astrologer can determine whether a true pairing is indicated by the planetary positions. The basic problems can be analyzed; the lessons in life determined; and the impediments, if any, ascertained.

You would advise then that all couples contemplating marriage consider the astrological implications of their impact upon each other.

> This is a must, even if we are not considering the full scope of Tantra initiation. If they wish to practice Tantra for the purpose of releasing their cosmic energies in sexual union, it is imperative that the basis of their rapport potentially exist on all levels of their operation. There should be a reasonable conviction that they are mated, even though they may yet have to reach the soul plane where the highest power is focused. A chart comparison should indicate that they have the capacity in combination to touch soul levels of consciousness.

The potentiality must be there, if not the performance. Am I right?

> Tantra is a means to an end. It is not the end in itself. All that is required is a proper basis for integrating a dual soul. Sex is the power which can weld two souls as one, the divine flux, as it were, to promote the fusion. For this reason, Tantra must be approached cautiously and used wisely. At each step, the degree of fusion must be contemplated for the direction it suggests. The higher the degree of belonging, the keener the joy it imparts.

But you say there could be impediments, and that these impediments can be revealed by astrology.

> This is correct. The impediments may be physical, psychic, mental, and even spiritual. The physical impediments, of course, are related to the health of the partners. If their bodies are to draw or express cosmic voltages, they must be reasonably intact. Any form of surgery on the organs or glands, or any damage to the spine, will inhibit the free flow of the sexual energy. Needless to say, the sexual equipment has to be in good working order, as that is where the power is.

In other words, the Tantra partners must be physically capable of performing sexually or they cannot accomplish the fusion you have been describing. And the fusion of the souls, you say, is essential to the focus of cosmic power for spiritual purposes. What if the Tantra partners, as soul mates, are not sexually compatible?

> They cannot be Tantra partners if they are sexually

incapable of performing as required. They may be soul mates without being Tantra partners, as the Tantra partnership is on a higher level of performance, requiring physical fitness as well as soul affinity. Tantra partners are a team, and they must function as a team, co-equal to each other, both with regard to love input and love response.

And if they are inhibited and cannot sincerely and conscientiously enter into this exchange?

Then, again, they are not the partners they thought they were. Probably the greatest hindrance to the benefits of Tantra is psychic affliction. This is a negative emotional state reinforced by destructive astral force. Women, being more emotional than men by nature, are more easily in-influenced by this destructive tendency, and under its relentless sway, negate all hope of happiness which might otherwise accrue from their good intentions. Needless to add, any psychic affliction of this kind, arising from neurosis or past life errors in emotional judgment, renders impossible effective Tantra practice.

What about men? Do they have natural impediments also?

No impediment in the form of an affliction is natural. Men might be more prone to mental or intellectual afflictions arising from false indoctrination, and you can imagine how many men might think of Tantra as nonsense, ridiculous, a sexual or spiritual fantasy. Men are more skeptical than women; and where women are more credulous, as a rule, men may be more prejudiced. There are no clearly defined types, of course, but both men and women could find almost innumerable excuses for not practicing Tantra. As I have said, it is too easy just to fall into bed and let nature take over, than to try for something that may yield an ecstasy beyond all normal imagination.

I can see how difficult it would be to get any two people to see sex exactly alike, even with all other things being equal. This would really be an ultimate test, would it not, for two sexual partners to promise that they would not fail the other in reaching the highest levels of spiritual performance?

> You could say that. It would not be so much one partner bringing the other to the Tantra climax, but one partner permitting the other to do so. It is not always what the one can give the other; it is a question of what one will *permit* the other to give. When it comes to love and sex, it might be said that it is more blessed to receive than to give. Even limited orgasm is dependent upon the requisite surrender of the orgastic partner.

Even if the partners have physical capacity and psychic clearance, with no intellectual reservations, what about the spiritual impediment? You did say that the Tantra partners might be stopped on a spiritual level also.

> Yes, strangely enough, there are various hindrances of spiritual character. If one party is Jewish and the other Christian, there could be an almost irreconcilable difference in attitude and temperament. If one is oriental and the other occidental, or if one is metaphysical and the the other traditional in religious outlook, there could be an almost impassable barrier in understanding and experience. If one has come out of a celibate background, having spent a past life in a monastery or nunnery, there could be many problems in a marriage where the other party requires a sexual relationship that cannot be easily fulfilled.

It is little wonder that marriages succumb with all these factors at work. In fact, it is a minor miracle that any marriages survive at all. Now you are saying that the Tantra marriage is even more complex. What chance does it have to survive?

> The Tantra marriage, as you put it, is indestructible, and that is the whole purpose of this mating. The problem is not so much will it survive, but rather will it be given a chance? We know that the secular marriages of today cannot last out the end of the age. But a marriage that has a divine element in its makeup has certainly a better chance of succeeding. Tantra does not leave the willingness of the partners unsupported by any other help. It uses sex as nature's adhesive, and when sex is properly

employed as a spiritual glue to bind them together, nothing can pry them apart, not even death itself. The average person has virtually no idea of the unifying power of sex (yoga) when correctly used. It defies the imagination.

Yet sex at one time was almost the sole factor in binding marriage partners. Wasn't instinct a sufficient guide to bring about the needed mating in the very earliest days?

True. But as the race progressed in its evolution, instinct was no longer sufficient to cope with the unfolding higher nature. As long as only physical bodies were involved, instinct on a sexual level sufficed. But when minds and souls became factors in the selection of partners, reason and intuition had to replace instinct as the basic guides to compatibility. Today, it is not enough to rely upon the visual impressions of the moment. Nor can one ignore the probability of future incarnations growing out of decisions made in this life. We have reached that point where we must look beyond birth and death in arriving at an understanding of where our true love lies.

Let us say that a man or woman has reached that point where he or she seeks the permanent mate on the basis of this philosophy. What sort of procedure should be followed? In short, how is the partner found? Or do we still leave everything to the karmic law to act in its own good time?

Every individual has the power to speed up his own evolution. He can hasten or retard his own progress at will. While there is a certain set pattern to everyone's life, there is a wide latitude for maneuverability. But to answer your question, it is best for the seeker to be passive on the physical plane, that is, neither actively searching for nor avoiding the contacts that might lead him or her to the perfect mate, perfect to the seeker if not anyone else. You might say that the seeker should hang loose, not too anxious, and yet not too indifferent. There should be an attitude of confidence that the law of attraction is working. Anticipation of reunion is essential, since it is probable that the partner will be brought out of the past for the purpose of the mating.

What part does sex play in this early stage, if any?

Very little. Passion should be at a minimum. The sexual response will obviously be awakened, but the accent has to be on love. What the seeker wants is to be loved by someone who loves him for what he is. So to draw love from a prospective partner, he must initiate love. The mate must respond to the love being poured out to her; and feeling that love from either a karmic or cosmic affinity, she will reciprocate that love and be drawn, as it were, into the channel of its expression. Then if the love is strong enough, the mate will appear, and the desire for sexual union will become virtually irresistable.

It could become irresistable even with love absent, could it not?

No, because the two mates have been attracted by a soul hunger that sex alone will not satisfy. They know this from the very nature of their seeking. They may actually be seeking the perfect sexual relationship, as a fundamental prompting of their spiritual nature, but they will not settle for anything less than a total self surrender to the love life.

But will one mate hear the other mate, even before there is any visual contact? What is bringing them together in the interim?

Meditation—and visualization. The one mate must conceive in consciousness the characteristics that he wishes to have the other mate reflect. He must build up in his mind a well-defined image of what he expects the mate to be. Then he must call out on telepathic and intuitional levels for the response he anticipates. He must pour out his soul to his beloved, knowing that there is out there somewhere a soul whose need is comparable to his own and whose very soul longing has placed herself on the same plane to which he himself has aspired. Then by the rapport so established on this higher level of consciousness, she hears his call and responds, and he projects his answer in return.

And all of this can take place before any physical meeting of the partners? Perhaps they may never meet.

It is possible that a negative karma could repel their introduction and leave them both stranded in a sense. But we can assume that there is a spiritual necessity for their union, that their channel has been cleared, and that there is no longer any serious obstacle to their physical association.

What you are saying is that the karmic law will effect the necessary introduction, no matter what the circumstances at the time. In short, if they belonged to each other, nothing could keep them apart.

That is right. If karmic law can drive marriage partners together on lower astral levels for purposes of revenge, it can also drive them together on higher soul levels for purposes of making love. But the channel must be clear, and that is the important thing.

Astrology, then, is one method of determining whether the channel is clear. Are there any others?

Astrology is one of the sacred sciences which is directly applicable to the problem. And there are other sciences, such as the one which analyzes human energy fields by means of electro-photography. In this instance, latent diseases can be determined from energy patterns, stimulated by emotional and mental activity, long before the physical symptoms appear in the physical body. Any maladjustment of the energy field, often called the aura, would inhibit the performance of the Tantra partners and qualify their effectiveness as a team.

I have heard of electro-photography as a means of analyzing disease at the higher levels of energy vibration, but this is certainly suggesting a new application for the science. And you say that there are still others?

Bio-energetics and orgonomy are related branches of psychology which offer therapy in improving mind-body coordination with a partner, thus confirming compatability, as well as mutual capacity. And there are others. But it is when we get into parapsychology and the higher forms of ESP that true and effective help could be given the Tantra partners.

What does parapsychology have to offer?

I am now referring to the extended awareness of the trained clairvoyant who, in or out of trance, can read the Akashic Record or memory of nature to determine the karmic status of the would-be partners. Whatever has happened to the individual person since his first incarnation upon this Earth, and even before, is all recorded in the energy field just mentioned, and anyone capable of reading this record can trace the life-lines of such a person for the purpose of ascertaining the circumstances of his prior association with his prospective mate.

Are there people who can do this?

Indeed there are. But they are rare, and are usually known as initiates. They might be mediums in the spiritualistic tradition, but the advanced seer does not need to enter a trance state to contact the higher levels of cognition. In the New Age, all Tantra partners will be able to draw upon such knowledge, since their humility, devotion, and self-sacrifice will enable them to merit this help.

I have heard of psychics who give what are termed karmic life readings. Are these readings reliable? And should one accept them without further substantiating proof?

A reading is no more reliable than the channel through which it is expressed. In the case of a psychic, the medium is being used by some other entity who, in turn, is the conveyor of the message. That entity may be an advanced discarnate soul, but not necessarily. Astral mediumship is often fraught with deception, and this possibility must be taken into account. The average person is not apt to contact a trained and authentic clairvoyant, and such contact will arise only where there is a spiritual reason for it.

Do you believe that two prospective soul mates as Tantra partners would, by virtue of their intent to unite, attract to themselves the counsel they need to clarify their association?

I do. Tantra, I believe, is sufficiently important to the future of the race to call forth the type of support the partners need to fulfill the spiritual purpose that is inherent in the relationship. This means that the Brotherhood of Master Souls who guide the course of human evolution on our planet are concerned with the spiritual integration of the New Race humanity and will overshadow every Tantra unit with their guidance and blessing.

It is important then for the Tantra partners in the soul mate relationship to be very sincere?

Very sincere; highly dedicated, not only to the spiritual life but to each other; and united by the most profound fidelity. The fact that Tantra has a sexual basis does not mitigate the love which must be at the very heart of the union.

Is there anymore to be said about the soul mate? Or are we ready to go into the Tantra partnership more fully. Have we actually found the Tantra partners in our soul mates? And if not, what must the soul mates do to become Tantra partners?

I believe we have now laid a foundation in the soul mate philosophy for the Tantra union. But we must still explore that union before the sexual aspects engage our attention. Let us consider a few techniques in that direction.

5

Forming the Tantra Partnership

You have already said that seeking a soul mate is on a higher level of attraction than merely seeking a husband or wife. Now are we seeking something beyond the soul mate? Is there a difference between the soul mate and the Tantra partner?

> The soul mate need not be a Tantra partner, since Tantra is an outgrowth of a relationship that has a specific spiritual purpose to achieve, not necessarily inherent in the soul mate philosophy. A Tantra partner must be a soul mate to develop the power of the combination, but a soul mate need not contemplate Tantra if such is beyond his or her comprehension or practice.

So we are actually going one step beyond the soul mate in making Tantra partners of them?

> This is certainly the thrust of our discussion. Tantra is proof that there is a clear and uninhibited channel of communication between the partners. If one cannot comprehend or practice Tantra, that is, if one of the partners is hung up on some aspect of the sexual relationship, then Tantra is obviously unworkable. Of course, it all resolves itself to the basic fundamental: how much do they love each other? How much do they really want to make each other happy? Maybe there is love, but no capacity for some reason or another. Soul mates need to love each other

very dearly, but Tantra partners must be capable of performing on all levels of awareness, for that is where it's at. There must be the will to love and the will to make love—the will to perform. It is as simple as that.

Perhaps not so simple. Let us say that the will is there, but the partner is not. We still have to find the partner, even though we seem to have found the soul mate.

> There is a metaphysical saying that spiritual power acts upon its recognition. A corollary to that might be: a spiritual union of mated partners results from a recognition that they need and imply each other. Thus the first step is to recognize the need and to anticipate its fulfillment.

Let us admit for the sake of argument that one of the mates wants to practice Tantra and the other does not. Is this a possibility or an absurdity? Does the Tantra relationship automatically flow from the soul mate union?

> It should. If it doesn't, the soul mates have missed something along the way. Perhaps, they should revisualize the beloved. What sort of a person, let us say, do you really need? What sort of a person will complement your own virtues, talents, and experiences? What sort of a person, with your characteristics, will make this contemplated dual life one complete Whole? And do not forget whatever fulfills one life automatically fulfills the other.

That is true, isn't it? Whatever fulfills one life has to fulfill the other.

> This is the beauty of the Tantra partnership. The beloved needs the very elements of character and experience which the partner has to offer. Unless this was so, the partner could not respond. Right? Unless you understand yourself, how can you understand another? It is essential that you know what you lack before you will accept from another what you require for your completion. And conversely. You must know what strengths you can give to another before you can visualize another as needing what you are prepared to offer. The give and take must be reciprocal, or there is no mating.

Granted that this is so, what happens next? Does one need to take an inventory of his strengths and weaknesses as a condition of visualizing intelligently the right soul for him?

> And for her. Obviously, she must also be seeking, or she will never find. Both must want each other and with some intensity. Not strain, mind you, but with a quiet inner knowing that the law of attraction is working and that the whole universe is poised, as it were, to consummate the union.

One must learn to visualize on all levels if mating is to be realized on all levels, I take it. Those who are seeking soul mates could just as well be seeking Tantra partners at the same time, thus avoiding the trauma of finding someone who could not respond in the Tantra manner. Would this indicate that one party to the union might have a choice of several soul mates?

> Probably everyone has a choice before the prospective soul mates have been narrowed down to a twin soul relationship. But as this selection proceeds, it would be better for them both if they were familiar with the principles of Tantra so that they could carry their union to the ultimate fusion as part of the New Race humanity. In fact, before they would consummate any formal marriage, they should be reasonably sure that they can practice Tantra, or at least be willing to give it a try.

From that I assume there must still be some additional techniques that could be employed to assure a Tantra partner on the soul level. Should one go so far as to picture physical characteristics, as well as emotional, mental, and soul attributes?

> It all helps. For example, the male member can visualize his ideal partner as being in excellent health, slender, attractive, the right height, weight and age for him, and with good habits which preclude the use of drugs, alcohol, tobacco, or promiscuous sex. If he is sincere, he will want his mate to reciprocate the same standards of physical and moral conduct he has set for himself.

You do not approve of drugs, alcohol, tobacco, or promiscuous sex in pursuing the Tantra philosophy?

Anything that depresses, inhibits. Drugs derange the natural chemistry of the body and undermine its natural immunity to disease. Surgery further limits the natural responses of the body. Alcohol, tobacco, and similar toxic substances in excess are cancer producing, and this goes for aspirin, cold remedies, tranquilizers, and all stimulants. Promiscuous sex leads to adverse karmic ties and a detrimental rapport which must ultimately be broken. No Tantra partner will afflict another in a love relationship by destroying his own health or injuring his partner. Some degree of physical purification is essential to any preparation for the practice of Tantra.

What about the emotional and mental health?

The same applies here. All yoga, whether Tantra or Vedanta, implies purification of the entire bodily structure, including all the higher energies. On the emotional level, all negative desires and emotions must be brought under control and eliminated, such as hatred, greed, jealousy, envy, avarice, anger and fear, anything that causes friction and creates tension. On the mental level, there must be no suggestion of negative thinking, expressions of want, personal criticism, or bargaining for favors. If there is a genuine love between the partners, neither one will want to hurt the other. And if problems arise which cause a difference of opinion, neither will force a solution the other cannot accept.

So what this amounts to is the practice of the golden rule. What is the story at the soul level? Are there other factors at work here?

There are, and very important ones at that. Here we are dealing, not with emotion or thought, but with virtue. And there are twelve virtues which go with the perfected character. They are forbearance, charity, devotion, discrimination, humility, kindliness, courage, precision, patience, sincerity, tolerance and efficiency. It takes all twelve to make a perfect expression of love.

And the opposite of these virtues are vices?

Only in degree. A lack of courage may imply cowardice, just as a lack of love may imply hate, only on a sliding scale of values. A person who lacks tolerance may be only partially intolerant, just as a person who lacks patience may be only partially impatient. For a true mating to exist between Tantra partners, the one mate must cover the character weaknesses of the other mate, so that each leads from strength and not from weakness.

Do you mean that the mate with a specific weakness must always yield to the mate with the complementary strength?

Can it be any other way? The mate with the virtue of courage does not criticize the mate without it. He provides what she lacks, and conversely. He offers what she can accept, because she needs what he has, and she knows it. Love is the catalyst which binds their strengths together, the weaknesses having died with their cancellation by the other party. Since they face the future together as one indivisible unit of consciousness, they function from their total combined resources, their individual weaknesses having been nullified by their compact to act in unison.

Now I am beginning to understand how two imperfect people could act out of a type of perfection which they are able and willing to share between them.

This is the heart of the philosophy. The world would improve with astounding rapidity if suddenly we had a lot of perfected units in the form of paired mates, all of whom were working from a concept of their own dual spiritualized competence.

But is that possible in this day and age of what might be termed spiritual primitivity, with so little real understanding of the nature of consciousness?

It will take time admittedly, but there will be demonstrations here and there, and someday in future centuries, the New Age Tantra will be the foundation for all recognized marriage, and there will be no more divorce, unwanted children, juvenile delinquency, or broken homes.

But in this specific time frame of the here and now, will not some of these partners be matching weakness to weakness and thereby hastening their own destruction?

Unfortunately, this could be possible, and again only because they failed in past lives, or even in the present one, to overcome some vital flaw in their integrity. Such partners may unite, in spite of the procedure we are discussing, and shed bitter tears together over their shortcomings, but if love is present, they will draw power from the cosmos and eventually find their strength in each other.

And this brings us back to sex once again, I suppose.

How right you are. Once sex is no longer attractive and they can no longer hold themselves in the embrace, which we shall soon describe, their intimacy has been compromised. Not only does the sexual act draw power, it insures the closeness that the marriage requires. When the partners cannot touch each other and thrill to the contact of body with body, they are in trouble. From the viewpoint of Tantra yoga, the cosmic marriage fails when the sexual union no longer holds the divine ecstasy it once did.

So Tantra partners might have a falling out after all?

Only if the union was never properly consummated in the first place. The purpose of Tantra, as we have already said, is to make the union indestructible. At any step in the process, it could fail of that result, just as a high initiate might, after incarnations of selfless effort, finally succumb to evil purposes. It could happen, but it is not liable to happen.

How is such an event to be avoided?

By making the proper visualization for attracting the partner we require. If we are truly and sincerely seeking our soul mate for the Tantra initiation, and our longing to embrace our beloved is sufficiently genuine and intense, we will not sacrifice our pearl of great price for any other earthly consideration. We will hold on to our mate with the same tenacity as that mate will hold on to its partner. It will be literally a matter of life and death, the outworking of a sort of *divine desperation*.

But is this not a form of selfishness? What about other relationships that might claim some allegiance? Such as other girl friends and boy friends?

Nothing is said here about the Tantra partners not having other friends of both sexes. The only closed aspect is that they remain faithful to each other in the sexual relationship. This intimacy must be preserved inviolate for reasons already stated. Tantra becomes a mockery if it is used for any other purpose than to form a closed circuit of power between the cosmos and the two participating and committed parties.

And you are saying that once the parties commit themselves in their meditations to this principle of fidelity, they will be brought together by some miraculous power of attraction for this demonstration.

I do believe this. The power may seem miraculous, but it is only obeying a still higher principle, which is the tendency of all things to find a common denominator. The fact that we see so much dissolution of alliances in this period of our history is part of the proof that a new liaison is being formed between people based upon sounder propositions.

Is this what leads you to believe that the institution of marriage will have a new lease on life after this tearing apart phase has been exhausted?

In my judgment, the entire so-called sexual revolution is moving toward a whole new alignment of the sexes, and what I am suggesting here is that Tantra yoga will play a large part in redirecting the sexual energies into a channel which will produce a radically new cultural order of unprecedented creativity.

What you see then is an awakened interest in Tantra particularly among those who have found no spiritual or sexual satisfaction in the old primitive forms of marriage as practiced in the past.

That is exactly what I see. And not only that. The younger generation does not want to follow the precedents of the past. As it appears to me, these young people want to know what they can do with their bodies that is wholesome, healthful, and even erotic. This drug craze and sexual promiscuity can only be a passing phase in the long run. I feel that there is a growing desire for youth to turn toward those, somewhat older, to tell the sex story as it is. The tragedy today is that they are either going celibate or taking the promiscuous route, both of which are wrong. No matter how erroneous our popular impression is of Tantra, it is still the Golden Mean, and in its New Age interpretation, the perfect answer to the problems of our time.

Tantra then can be practiced by any two consenting partners who have found a measure of soul affinity, provided they are of some minimum age. Who is most apt to accept Tantra: the younger or the older generation?

The younger generation needs Tantra in order to lay the foundations for the New Race humanity. They should have the uninhibited sexual drive and the inclination to honor it as a spiritual quality. But they will need experience with it and the counsel of sincere and dedicated teachers of the philosophy. The older generation will have possibly more of the incentive to achieve the Tantra climax because of their previous sexual frustrations, but their problem lies in the hang-ups from the past which tend to cancel out their good intentions. As I have said, Tantra is not for everyone, and sex is a precious article that does not come as naturally as instinct would have us believe. Sex comes in many forms and on four basic levels, and it's going to take considerable education and extensive experience before sex becomes the divine symbol of the highest union known to man.

From what you are saying in this discussion, the divine law of attraction is working to make of sex the divine symbol you describe. Therefore, the consenting partners, even though they might yet be unknown to each other, are even so drawing upon this divine power, perhaps, to consummate their union. Right?

This is exactly what I am saying. The intended partners may not know where the other is, at the moment, but there is a cosmic law of supply and demand at work which is operating to fulfill the needs of both. This coming together will also be aided by those Master Souls who guide and guard the human race, since they are the custodians of the Plan by which the New Race humanity will be brought into existence.

You can understand why I seem to belabor this point. So many people are seeking their true mates, and there is so much heartache at the disappointments which follow wrong decisions. Visualization is the key, as I understand it.

Visualization and humility. It is not a question of marrying and giving in marriage. In the Kingdom of God there is neither, since the souls that enter the Kingdom through initiation are already mated and require no further proof of their eligibility to belong to each other. This statement may shock some who may feel that they are too universal to be confined to a single mate, or even to any mate at all. While this may be heaven to the one who has never known the joys of supreme intimacy with another specific or special soul, it cannot be the kind of heaven that is reached when a world of love is seen through the eyes of the beloved.

You see no danger, or do you, in the Tantra partners becoming so involved with each other that they will forget their responsibility to the world?

There is danger in everything. The most sublime attainment, which is that of the Master, involves risk. Everytime you love someone dearly, you risk being hurt, if the love is not reciprocated. Tantra partners must know what those risks are and face them. The whole purpose of Tantra is to match the joy of their intimacy with the responsibility of their unity. Tantra elevates their sexual relationship to a divine experience, but by the same token, it requires that they act responsibly as a unit in helping to build the world of the future. Tantra does not give them a cosmic license to indulge the sexual appetite beyond all normal proportions, but it does lead them into a discipline that makes sex a sheer spiritual joy, and this is the reward, if we can call it such, for dedicating themselves to the restoration of Divine Order upon the Earth.

So the Tantra partners do have divine help in bringing them together for that purpose.

And holding them together, as well. With this help, they will fulfill their dual mission as twin souls and Tantra initiates in the New World.

Now that we have the Tantra partners together and they are mutually committed, both to the Divine Order and each other, we can assume that they have work to do in learning to live together for this high purpose. How will they then proceed?

They will start to build rapport by utilizing several techniques which will involve their physical bodies. Later this growing intimacy will reach emotional and mental levels. Ultimately it will result in soul fusion. But we must again approach this mergence of the Tantra partners by stages and not jump into sexual considerations too hastily. We will have to get their clothes off sooner or later, as you probably anticipate, and the initial reasons for that we must yet explore.

6

Nude Yoga and the Genesis of Rapport

Now I am intrigued. I assume that the rapport of which you speak is a gradual augmentation of harmony that does not take place all at once, even though the partners are mated. Are we talking about something that takes time? Or what?

> Everything is a matter of degree. Nothing in nature occurs without preparation. Even when we have the Tantra partners together, there is still a long term evolution to strengthen their unity and heighten their sexual responses. Some may imply Tantra as simply a sensual relationship on a cosmic level, but it is so much more than that, and the impression should not be given that Tantra holds forth some form of sexual bliss, simply because sex is seen from a higher spiritual view. We are concerned here with a matter of such profound and sacred significance that it is far easier for the average person to go celibate than for him or her to probe the depths of a spiritualized sensuality.

In your view then celibacy could be considered a sort of spiritual cop-out for those who do not want to come to grips with their own sexuality.

> From the Tantra perspective, this is true. It is the spiritualization of sex, and the transmutation of the sexual drive from one of lust (no spiritual consideration of the partner) to one of love (the desire for completion), which is the next great step for mankind in its racial evolution. The monastery and the nunnery, the ascetic and the celibate, the segregation of the sexes for purposes of decontamination

from the supposed guilt of sensual pleasure, all this will be gone in the New Age now rapidly approaching. It is not that these extremes in the life styles of the past have not had their place and time, but they do not appear as important anymore. A new ideal of togetherness is coming to the fore, and mankind will respond to the new stimulus because it is in the wave of the future.

How does one start to create the rapport which you say provides the spiritual justification for the sexual relationship? I know you have said that the will to love must accompany the will to perform. Just what does this performance consist of?

To answer that question, we will need to consider the subject of rapport in degrees of augmentation, as you have just used the term, and quite aptly. It takes a high order of physical fitness to perform any major physical act. And I need not emphasize that the sexual act takes strength, requiring a physical perfection that is not ordinary.

You are not implying, are you, that one must be physically perfect to practice Tantra successfullv?

Not physically perfect in any ultimate sense, but at least energized by a desire not to fail the partner in matching the requisite performance. I am not speaking in any traditional sense of one partner becoming a form of sexual athlete. There is no suggestion in Tantra of excelling in anything. It is all a matter of letting go and letting God take over. Surrender leads to victory, not conquest.

What type of physical fitness do you advocate to accomplish this result? I take it that the whole purpose is to match bodies, as well as minds and souls.

Correct. In Tantra, the body is all important. After all, what can be more important than the body in physical life? The reason why Tantra has not been practiced more in the past is because the body had not been evolved as a sensual instrument for relaying the sexual power to higher levels of existence. A few might have done it here and there over the centuries, but now the race body is capable of sustaining the spiritual impact of the sexual experience once that relationship has touched the soul plane of intuitional cognition. It is all a matter of tying the physical and sexual with the soul and the higher mind, like building the antahkarana.

The antahkarana? What is that?

The antahkarana is a Sanskrit term for aligning the soul, the mind, the emotions, and the body into a single indivisible stream of cosmic force, so that the mind, the emotions, and the body, known as the personality, reflect only that higher purpose which the Masters know and serve. Simply put, it means that the soul controls all elements of the personality lesser than itself and commands them to obey the will of God which is no less than the Supreme Power of its own Divine Being.

Do you mean that the soul must direct every thought that is expressed, every emotion that is felt, and every physical act that is performed before this antahkarana is built? That will take some doing.

Did I say Tantra was easy? All initiation is predicated upon this development, and Tantra is a form of initiation. This is why there are so few initiates in the world. We are talking of an initiatory discipline of a high order. Of course, the sexual aspect of Tantra is intriguing, and there are some who will try anything once, even after they have only read about the ideas we are expressing here. But nothing enhances value as price, and Tantra exacts a high price for the ecstasy it imparts.

In spite of my skepticism at times, I find myself developing a healthy respect for the ideals you are suggesting. I can see that you are not ignoring some really basic spiritual fundamentals.

I cannot possibly, in a finite discussion of this kind, consider in detail all the factors involved. All I can do is to suggest further study and research along the lines I have intimated. The main thing is not to overlook the significant factors in making Tantra workable among those who are sincerely seeking the more perfect union.

I gather from what you say that the soul must take control of the body from the very beginning of the physical relationship between the partners. But how does it do this?

The soul must literally command the body to obey its will. It uses the mind to accomplish this result. Remember the soul is not the mind. At this higher level, the mind is the instrument of the soul; just as the body is the instrument of the mind. Higher governs lower. Ultimately, all will function in unison, when the alignment is perfected. This is Mastership, the highest level at which man can perform before he graduates into the angelic evolution.

This is a mind blower, but let us keep to our mainstream of thought. What is the will of the soul?

That is a good question. From the viewpoint of Tantra, the will of the soul is to unite with the will of its complement. In short, the soul of one partner is commanding his or her body to respond perfectly to the needs of the other. If the souls blend, so also do the bodies.

But the bodies must be physically fit, or they won't blend. Right? How do they go about this blending?

By practicing yoga—hatha yoga—the yoga of physical fitness. Texts on this form of yoga are legion, and everyone interested in Tantra should be acquainted with hatha, which is one of the many forms of Vedanta. The partners need hatha to generate the energy needed for Tantra. It's the old story of not being able to fire a rifle bullet without powder. One form of energy triggers another form, as any atomic scientist knows, and the same goes for the Tantra partners. They must be in good health, and matched in physical strength, or they may deplete each other instead of drawing the energy required for their union.

Will they be doing this physical yoga together, that is, at the same time, as part of their Tantra experience?

This is where the rubber meets the road, as the saying goes. It is now assumed that the partners have agreed upon the fundamentals of their relationship. The assumption is based upon the fact, if fact it is, that they have a clear channel to live as one. They have no sexual inhibitions, no hang-ups from the past, no reservations about the other's integrity or dedication. It is this latter which is so all important. There can be no reservations, none whatsoever. The rapport may not be perfect, and probably is not, but there can be no holding back, no concealment of any kind. Everything must be out in the open.

I can almost anticipate your next remark.

And right you are. The very first step, when they are ready to get down to business, is to take their clothes off. Does this shock you?

Not at all. Obviously, if their relationship is to be as intimate as you have all along been suggesting, this step was inevitable.

They will now sit tailor fashion on the floor, facing each other, at a distance of six or eight feet, completely nude. The light should be somewhat subdued, and there are other environmental factors we can discuss later. For the present we shall concentrate upon the psychological factors involved, rather than upon the emotional. They are now simply gazing fondly at each other, feeling the pull of every atom seeking to find its counterpart in the other.

That is quite a test, is it not, for them to feel comfortable with each other in the nude? There must be some purpose to this contemplation.

The purpose is to develop a sense of dignity from within the body so that the partner is conscious that the body is the temple of the living God and therefore the facade of the soul. What the woman is doing is showing herself to the man as the externalization of that part of his own being, which is hidden within himself. And conversely. She must be comfortable with the thought that her body is his in its opposite polarization, and she must know this to be a fact, *and rely upon it.* He must fully reciprocate that fact and surrender his body to her. She must in turn accept his body as her own, which it is in its reverse polarity.

That statement gives one something to think about. What about the possessive man or the possessive woman? Would that not lead to enslavement and perhaps self-destruction?

Tantra is impossible where possessiveness is present. As soon as one partner believes the other is taking advantage and not giving joy, the partnership is shattered. There is not a true mating where there is not love; and there is no love where one partner has no desire to give. If the partners want to possess each other, they must practice some other philosophy than Tantra.

Let us say that they do love each other and do want to give but don't know how. What advice do you have in this situation?

Let them continue to sit daily in the nude, at a time convenient to them both, with all the privacy they wish. Let this be the beginning of their love ritual together. There is still no sex involved at this point, but they are getting accustomed to the concept of our body. You will note that I said "our body." The man now has two bodies, his own and his partner's. The woman has two bodies, her own and her partner's. This concept of a dual body, through which they function as a dual unit of consciousness, is vital to any initiatory experience which they may share when such bodies may be freely exchanged. But I anticipate.

Are you suggesting that the man may eventually function through the woman's body, and the woman through the man's? Fantastic!

Not as fantastic as it may first appear. I expect to say more about this later. For the present, however, we must first consider the natural tendency of the man to penetrate the body of his mate. The sexual penetration is only the shadow of his ultimate desire to get inside her entire body and be one with it. The natural tendency of the woman is to absorb his body as her own in the process.

But their bodies can only meet so far. How can they actually do this?

Remember, the bodies are only a fifth of the total structure involved in this exchange. Four-fifths of their entire being are invisible to physical sight. These higher energies know no limitation as the physical instruments they use on this plane of existence. All the time the Tantra partners are contemplating each other in the nude, they are circulating energies at the etheric, emotional, mental, and soul levels; and these energies are reaching out beyond the peripheries of the physical body to make contact with the other. Even while the physical bodies may not be touching, their higher bodies may indeed overlap, to use an expression, and are merging into one combined energy structure—one flesh.

I have heard of those in love caring for each other very dearly, but this goes beyond anything I have ever thought possible. I am wondering again what would happen if one of the spouses refused to take his or her role seriously in the care of the other.

This is the test of their love. One partner, at this stage, is only the extension of the other partner. They must start with this assumption, if this is not already a fact with them. The woman must care for her body as though it were his, because this is one way in which she can prove that she loves him. Her incentive is to keep her body for him, as this brings him joy, and her happiness is ever in the joy she can bring him. His incentive is similar. They feed back joy to each other by reciprocal response. And there is no limit to this chain reaction. It can keep going on forever.

This is certainly the perfect situation, a reciprocity of belonging, each pouring out love from a body dedicated to the other's joy. Of course, they each would care for the other's body, I assume, as though it were his or her own.

Indeed they would. They would use mutual massage for relaxation, take their showers and baths together when convenient, and perform yoga for physical fitness and mental clarity. In Tantra, everything is done together as much as possible. It is when touching becomes irrelevant and the need for intimacy no longer is essential that the partners are in trouble.

Must they always be together?

Not always. In fact, there may well be some enforced separation at times. While they stand together as one, in another sense they stand apart. Obviously, they are not meant to lean on each other, and do not. They always have the option to withdraw into private meditation. Each respects the other's right to personal privacy. The important factor here is that they are always reaching out to each other, always seeking to caress and be caressed, always finding their completion in each other, whether they are together or apart.

Might they not have separate careers which would keep them apart for a period of time? Is Tantra workable with partners who are not in physical proximity?

Physical proximity is a basic ingredient of Tantra. However, separations are tolerable if not too prolonged. Once telepathy is evolved between them, the union will hold without the body, but it must be admitted the ideal is to take the body along with the mind and soul. Tantra partners should arrange their lives so that physical rapport is not sacrificed in their progress toward the total liberation they are seeking.

What about breath control which usually goes with all forms of yoga? Is that important to the Tantra partners?

Breath control and deep breathing is important, and this should be practiced in conjunction with their hatha yoga. Breath control can be psychically dangerous with its impact upon the kundalini, or spinal spirit fire, and for this reason, it is best to consult with a teacher who understands the subject. Deep breathing is always to be recommended and goes with virtually all asanas or positions taken in hatha. Again there are many good texts which adequately cover this practice, and we need not amplify it here.

So the Tantra partners place themselves in the various postures while facing each other in the nude.

Right. They can do this in unison, with first the man leading the sequence, and then the woman, This can be a brief warm-up or a prolonged exercise, however they feel at the time, or whatever the time at their disposal. They can go through any number of positions, such as the rocking exercise, the raised legs posture, head to knee, the lotus pose, the cobra pose, the cow head pose, the triangle pose, the swan, the stork, the twist, the locust, the shoulder stand, the plow, and the angular balance. Of course, there there are many more. They can conclude with the child pose, which is sitting on the knees with head to the floor and hands to the sides. In this pose they are bowing to each other in the deepest humility.

That is a beautiful thought–the Tantra partners bowing to each other in this child or humility pose. And a beautiful picture, visualizing them doing this in the nude. I can see how this would stimulate an almost irresistable yearning for each other, with their thoughts turning all to prayer and their feelings all to love.

And this is only the beginning of the rapport which they are now starting to experience. There is still much more yet before them, and as they go forward with the building of their union, they will often wonder whether they can take the power they are generating between them. But they have promised not to fail the other, and they will hold to that promise because they know how precious is the love they share. And how rare.

And you say that this nude ritual is only the beginning of their rapport? I wonder how many couples would get this far? Nudity does not come easily to most people, but I suppose this is again inhibition and perhaps a lack of pride in the health and beauty of the body.

Remember, we are projecting the type of rapport that will prove common in the Twenty-Second Century. Today, it will still be difficult, if not impossible, for most. But this is where the truth stands naked in the presence of God. The Tantra partners are now facing more than each other; they are facing Reality. This is the test of their complete acceptance of the other's devotion.

From this point, they go where?

From this point, they will go into mystical communion with the Divine, using either the lotus pose or the tailor position, sitting with legs crossed, whatever is the most comfortable. This should be our next consideration.

7

Mystical Communion with the Divine

I am still visualizing the Tantra partners in the nude, bowing to each other. Such a beautiful picture. And now you speak of mystical communion with the Divine. Please elaborate on that.

> Mystical communion is the next step in deepening rapport between the partners. While I am showing you the procedure for progressing with the Tantra relationship, it is not necessary for the partners to follow this specific procedure each time they meet for the purpose. We have not even brought them to the sexual embrace in the Tantra tradition, even though it is obvious that they are already acquainted with the overall sequence. What we should make clear is that a definite way exists to the realization of the ultimate ecstasy, and unless every step of the way is known—and practiced—the goal will be unattainable.

What you are saying is that the Tantra partners must follow these steps in one form or another, to reach the goal of perfect union, both with themselves and the Divine. Meanwhile the sexual drive is becoming so strong that they may need to compromise that goal long before they are able to reach it.

> The discipline required of Tantra initiates is not ordinary, and they may not be able to command their bodies from the soul level, at least not at first. Therefore, they need feel no guilt in having failed to reach the ultimate stage before all the steps have been mastered. I must emphasize that all the steps are necessary and that,

while they may be omitted by some, or at least practiced inadequately, they are not bypassed with impunity. Sex is ever the most sacred relationship between a man and a woman in love, and all we are saying here is that sex must be approached with the greatest reverence, as it will probably lead to the most sublime moment attainable in human life.

Ideally then there should be no sexual contact until all the steps have been taken, leading up to the Tantra embrace.

Ideally, perhaps. But Tantra is not asking for the impossible. It cannot be expected that Tantra partners, even from the beginning, under the impact of hatha yoga with its sexual stimulation, mystical communion with the Divine, and dual meditation leading to telepathic rapport and intuitional cognition, will be able to resist the call of their bodies. The discipline is growing with every passing day, but so also is the sexual magnetism. The equation always balances. The stronger the mastery of the body, the stronger the attraction between the bodies.

Is this a case of the immovable object meeting the irresistable force?

Your question reminds me of the professor who said that he had solved this problem for all time. It was his contention that the irresistable force had met the immovable object and had gone through it without leaving a hole. And that's the way it is. Only in this case, it does leave a Whole, with a capital W.

Quite an analogy. What I would like to know is: how do you get the partners into the next stage of the Tantra relationship, once they are able to do the hatha yoga positions? Do they still continue to perform in the nude?

Why not? They are no longer ashamed of their bodies, or shouldn't be. They are no longer afraid of sex, if they ever were. They see the body as the physical instrument of the God which they are. Their nudity is the symbol of their purity, their accessability, their freedom, and their total lack of reservation concerning the other's motives, principles, and fidelity. In my judgment, as a spiritual teacher, this is the only way to guarantee complete and totally uninhibited openness between the parties. As soon as the partners cannot in all good conscience expose themselves to each other on all levels of their contact, they are estranged and in serious trouble.

I see your point. Their nudity helps to keep the channels of communication open.

Do you know a better way? As soon as one of the partners wants to cover up, he or she is covering up more than the body. The partners are really saying, "I trust you all the way." With two people in love, what is more natural? And that which is natural, just has to be right. When it comes to God, who can conceal anything from the Divine?

How do the Tantra partners go about their communion with the Divine? Are they still facing each other as before?

They were first physically separated by enough distance to perform the yoga exercises. But now they can approach each other to within three feet, sitting tailor fashion or in the lotus position. They are not touching each other at this point, nor should they. Their purpose is to enter into a higher degree of rapport than before, with a consciousness of God as the link between them. They are in effect solemnizing their marriage by a contract more sacred than that of the society in which they live. It is very important that they understand the spiritual reason for their union and hold this reason above all other considerations.

You are not insisting that these partners be legally married, or are you?

I do not think it is incumbent upon any of us to judge the legality of any marriage, whether it be a common law arrangement, or whether it is supported by a certificate and a formal wedding. In the eyes of God, only that marriage is legal which constitutes a true mating of souls. And what God has put together, no man can put asunder. In Tantra we are talking about divine marriage, not formal marriage; and if the two happen to coincide, so much the better.

What is the spiritual reason for their union?

The spiritual reason is simply to serve the New World of the next millennium as a single indivisible unit of love consciousness, thereby extending the Divine Plan of the Elder Brothers of mankind for regenerating the race and restoring Cosmic Order to the Earth.

And this is the spiritual basis for Tantra?

This is the spiritual basis for New Age Tantra. What we are projecting here is a transmutation of the historical and traditional Tantra into a New Age form that is relevant to the future of humanity. We ought not to be interested in what Tantra was, but in what it might become when understood in the light of modern knowledge and modern conditions. There are some precedents we can follow with profit, but for the most part, we must transform the philosophy into what is pertinent to this day and time.

Are you saying in effect that the only cosmically legal approach to the sexual relationship in Tantra is by way of this divine commitment?

That does place a new construction upon Tantra, doesn't it? I told you that Tantra does not sanction sex as some sort of license to perform intercourse whenever and wherever it pleases the parties. There is a discipline required that is far from ordinary. If any couple seeks to practice Tantra without recognizing and accepting the discipline which goes with the philosophy, my only advice is forget it. The test of all sincere practitioners is in their willingness to follow simple directions. And they are simple, even if profound.

Is there a difference between communion and meditation?

Not really. Communion best describes the state of rapport between the Tantra partners and God. Meditation defines their rapport with each other. The first is devotional, and the second inspirational.

How does one proceed to establish this communion?

By merely quieting the mind and becoming receptive to higher guidance. No one achieves mystical experience without effecting communication with advanced Souls, whether we define the Divine as a Spiritual Hierarchy of Immortal Masters, or simply God. The important part of this communion is not to pray for privileges and benefits, but to ask for direction and the opportunity to serve. Each partner asks for both partners, either silently or verbally, since they always act in unison on all matters affecting their common welfare.

Does it make any difference whether they express their desires aloud, or just to themselves alone?

Verbal expression is always more powerful than silence in most instances. Either one can initiate the communion, and one can follow the other if desired. In every instance, they speak as one, establishing their unity with every word they utter. It is in unity that they express their strength; and it is in their divine unity that they express their divine strength.

Must they concentrate upon a picture or a symbol in order to get their thoughts under control?

They can, but it is not necessary. Perhaps in the beginning, their communion might include the visualization of a circle, a cross, or a star. These symbols might be in color and focussed against a violet background. However, by speaking out their thoughts as they spontaneously come to the surface of the mind, they will automatically preclude the expression of those not wanted. All verbalizing should be extemporaneous so that the ideas will flow naturally and inspirationally from within, free of any outer or superficial rationalization.

What kind of a result would you say comes from such an exercise?

An alleviation of tension and anxiety, a sense of power and confidence, and a feeling of belonging to that Greater Whole which we might call the Brotherhood of Life. More than that it leads to symbolic dreams, to precognition and retrocognition, and to a heightened intuition that leads ultimately to claircognizance—a universal, all encompassing knowing.

You almost lost me there. What do you mean by some of these statements, like symbolic dreams? And claircognizance?

Symbolic dreams occur when there is a need for the soul to communicate with the mind, or when a Master wishes to communicate with a disciple or an initiate under his jurisdiction. It may often come to test the integrity of the recipient by compelling him to face up to a delicate situation for purposes of refining his character. Or it may provide an answer to a difficult problem awaiting solution. The symbolic dream is vivid, logical, and real. By that I mean, it has all the elements of being true and factual. And it will probably never be forgotten.

And claircognizance?

This suggests a limited omniscience, that is, limited to human perception. It arises when a perfect balance is struck between intuition (the feminine attribute) and reason (the masculine). In this instance, not only does the person know a truth without rationalizing the manner of its recognition, but he also knows why he knows it. Precognition is simply prescience of the future, while retrocognition is a reflection of the past, usually applying to prior incarnations.

When is the best time to hold such communion?

It is suggested that all the steps involved in Tantra practice be done in the evening, over a period of perhaps an hour, longer if desired, so that the partners may retire immediately after the completion of the ritual. Not every evening will be conveniently available for this purpose, of course, and it is probably best not to start the ritual unless sufficient time is at hand to proceed without haste.

How can the partners be receptive if they are talking all the time?

They are to verbalize their desires or aspirations only at the beginning of their communion experience. After a brief period, they are to remain silent, awaiting the inflow of thought and power which will follow. It is then in the Silence that they will receive their direction, and in exchanging their ideas about this direction, they will ascertain how close they are to cognizing it correctly.

And if they don't see eye to eye on their interpretations?

Love will prompt them to reconcile any differences should they exist. If they are in fact unified, there will be no problem of interpretation. If they are in variance, both will automatically yield, since that is the essence of their training. From that position, they will proceed to accomodate each other's views until they have merged their concepts.

Am I to understand that all their major decisions are made while facing each other in the manner you have been describing? Their nudity would certainly place a restraint on any possible argument which might develop from an opposing view.

This is one of the purposes served by the ritual. They are willing to train themselves to commune before deciding on a course of action. This minimizes possible error or dissension. Their nudity is simply a symbol of the love which they hold for each other and the complete humility with which they honor their union.

This is absolutely beautiful, bringing their problems into the communion of their minds. They do have this right, do they?

Every right. But they are not asking anyone to solve these problems for them. They are only asking for an understanding of the principles involved in the answers. And the answers will come, for they are a part of the total answer which reflects the progress of mankind.

I was once told that the Masters do not respond to personal requests for solutions to problems, that much of the communication purporting to come from these Great Souls is fraudulent. What do you say to that?

Quite true. Djwhal Khul the Tibetan, one of these Masters, has made the statement that the Masters do not answer questions, they raise them. I agree. What happens is that the initiate is compelled to rely upon his own inner resources for the solutions he seeks, and all the Master has done is to make sure that his pupil does not lean on him but draws his answers from within, the only infallible source from which all truth must emerge. How else can the initiate become a Master if he must rely upon anything outside of himself?

That makes sense. No matter how the answer comes, there must be some objectification of the solution?

Quite right. Not only must the problem be resolved by the right application of truth, but it must be resolved collectively. The Tantra partners must always work—and love—in unison. One never solves the problems of the other. They always move as one, since what affects one always affects the other.

What if the problem is too severe for them? What if they need help as a matter of survival?

No problem is ever too severe. No one is ever given a situation which cannot be resolved successfully, if the truth which is known is applied. Should it appear that a serious mistake may be made by the partners, or that the union of the partners may be in jeopardy, help will come from the Brotherhood. The Tantra partners, if they are in true union, have merited the help they may need, and will never be permitted to sustain harm or dissolution of their association. Tantra partners literally walk with the Nobility of the Earth, and their initiation confers every protection under karmic law.

I feel better that all this sacrifice for each other does make them worthy of such protection against possible outside dangers.

But let us never forget that all danger is a reflection of inner vulnerability to harm. The partners must learn to love, not only each other, but all mankind, because it is the absence of love which leads to misfortune. This is the genius of Tantra. It is the yoga of love, as well as sex, and love is always the perfect answer to any form of offense against the partners.

But the answers they seek from within, do they always come when they want them to come? Are they always in time?

The question is not when they come, but in what form. They may be the result of an inner revelation, or they may be resolved objectively by others who have responded subconsciously to the love consciousness projected by the Tantra partners themselves. With patience, they resign themselves to the due process of cosmic law. When this happens, they are at peace, and this peace fills their bodies with light.

And this leads to what?

To worship. This is the effect of the climax of their communion with the Divine. They realize that they are sitting in the presence of God. They sense their at-one-ment with the Masters of the Elder Brotherhood. They know for a fact that they are a vital extension of the Divine Plan for restoring the Kingdom of God to the Earth. They are the initiate citizens of the New World and the exemplars of the power of love when that quality has been elevated to its highest level of selfless expression. They understand what it means to be a single strand of loving energy within a stream of love divine. You will note that I say a single strand, even though it may have a double weave.

It would seem that this is the true fulfillment of the soul's hunger—to find God, not only within, but also among the Immortals of the Earth, those great Souls you have called the Masters, or the Elder Brothers.

Yes, this yearning of the soul of man for the soul of God is unquestionably the oldest of all hungers. Even the Tantra partners would feel unfulfilled with all their love for each other, if they could not unite with the collective consciousness of that greater Brotherhood of perfected Beings. This is why they must know that this particular hunger for the Divine is being satisfied in the partner, or the other partner will die within, so intense is the rapport between them.

But if they are truly one, they will know whether they have perfected this union with that Life which they share in common.

This is just another one of the tests on the Tantra path. Do you wonder why there are so few who will attempt this ascent, even with the sex sanction? The partners may fulfill every desire on the lower levels of their relationship, but if they do not appease that soul hunger for identification with the Earth's Nobility and strive together for the Mastery which places them also in the ranks of the Immortals, they will weep bitter tears of remorse. But in their communion, they know this, and they will find their serenity in the contemplation of the victory which lies ahead.

Would you call this true spiritual liberation by way of the Tantra initiation?

Tantra liberates from the taint of all selfishness, if carried to its ultimate conclusion. And where there is no selfishness there is total bliss.

I have a feeling that you are only touching the surface of Tantra, and that there is so much more to the philosophy than you have so far revealed. And you say that there are still higher degrees of rapport? What is our next subject?

Dual meditation, starting with the emotional level and graduating to the mental. Later we shall amplify the rapport into soul consciousness, which is as high as we can go in the Tantra relationship. But this is high enough as we shall shortly see.

8

Dual Meditation

I believe I understand why you have placed mystical communion before dual meditation. It seems to be extremely important in Tantra that they confirm their dual importance to the Cosmic Order, of which they are an inseparable part, before undertaking to develop their more personal relationship. I am again only trying to rephrase your remarks to see whether I am getting your implications.

> Again you are right. The Tantra partners must have a common dedication to that Cosmic Plan by which the human phase of their evolution will have been brought to some final stage of completion. They must know beyond any doubt that they are united by a common purpose in reaching the heights of their spiritual perfection, and this means liberation from every human weakness. Indeed, it is very essential that they understand the profound spiritual nature of their common striving.

Assuming that we have the Tantra partners to a point where such confidence exists, and assuming further that they feel a personal responsibility in helping the other to attain these goals, what then? Is dual meditation something new in the annals of philosophy?

> So much of what man has done in the past, with respect to religious practice, has been done alone. The average person finds it difficult to express his thoughts to God in the presence of another, particularly if such thoughts should be verbalized. Of course, people go to church and

pray collectively, but it is a question of whether they are praying for anything more than some personal advantage. It takes an advanced soul to ask for nothing but the privilege to serve.

Meditation, I take it, is a higher form of communication than prayer.

Someone once said that prayer is when you talk to God, and meditation is when God talks to you. Prayer is often active supplication for help or favor, while meditation is passive recognition of divine guidance within a larger framework of evolutionary objectives. We still carry over from the past a legacy of the monk or the nun meditating in some secluded cloister and personalizing the search for God with communication on a one-to-One basis.

So the Tantra partners, having relinquished their prerogatives of solo performance, are now prepared to meditate as a unit.

By meditating as a unit, they are now able to enter into communication at a much higher level of understanding than is possible with verbal discussion alone. I need not tell you that when two people discuss a matter, something is lost in the transmission. People seldom say what they mean, and even when decisions are reduced to writing, as any lawyer knows, different interpretations are placed upon the same statements.

The purpose of meditation then is to eliminate the possibility of misunderstanding between the Tantra partners.

And to prevent any possible disintegration of their relationship. Dual meditation has a synthesizing effect upon the parties; and when the partners train themselves to have no substantative discussion on any vital issues except in the meditation posture, they automatically preclude any suggestion of personal censure or critical analysis.

I suppose the partners would from time to time have some differences of opinion which might create stress or strain. But knowing that this is harmful to their physical and spiritual health, they would seek to restore their serenity almost as quickly as it was disturbed. And this, you say is accomplished by their meditating in unison.

> Any possible conflict is harmful to the body, as well as to the mind and soul. Do not forget that everything which they have been practicing up to this point has been sensitizing their whole being to pain.

What did you say?

> I said that every stage of their rapport is creating a hypersensitivity to suffering. Call it pain or whatever. How could it be otherwise? They have agreed in effect to accept each other for better or worse; and if one projects an ill thought or a disruptive emotion, the other automatically suffers from the impact. Why? Because the one mate, by becoming a Tantra partner, has given permission to the other partner to operate in his or her life—without reservation. How else can they prove their love to one another?

Can't they protect themselves by refusing to accept the implications of the other's thought or emotion, when it is destructive of their serenity?

> And losing the rapport which they had been constructing for weeks, months, or years, perhaps even for several lifetimes? No, if they want a marriage to outlast time itself, they must make concessions to their sovereignty, and the greatest concession of all is to surrender one's life to one's beloved. If one is to achieve the supreme ecstasy, one must pay the supreme price—a life for a life. This is why I say we are talking about marriage in the Twenty-Second Century, when man will be more ready to risk everything to gain everything. This places a new construction upon the phrase in Scripture freely translated: "He who seeks to save his life, shall lose it, but he who surrenders his life for the sake of the beloved, shall find it again, and know the life everlasting."

I still say, what a responsibility!

> And what an opportunity! You know very well that not many will yield to this degree because of our age-old indoctrination into the philosophy and virtues of individu-

alism. Women are only now becoming liberated from a false enslavement to a male dominated world, and it will be some time before they will yield again on a higher level of spiritual understanding. As men become less dominant and women less independent, the sexes will find a new accommodation, and then humanity will comprehend the beauty of Tantra and work it to a final conclusion.

This is quite a hope, but one that I dare to believe may be justified. So how do the partners avoid the painful confrontation that has brought so many apparently good marriages into the modern divorce court?

By continuing their love ritual, preferably every evening before retiring. As I have said, it is not necessary to go through every phase of the ritual every time they sit together, but it is necessary for them to take those precious moments daily to come to certain decisions under the best possible circumstances.

Does this mean that they will continue to face each other as before—and in the nude?

Can you imagine the psychological, not to mention the spiritual effect, on the partners facing each other in this fashion and doing so by mutual agreement? If there had been any disruption in their customary serenity because of a developing tension between them, could you visualize the emotional impact that would accrue if one partner looked into the eyes of the other and found tears, instead of joy? The trauma could be unbearable, if their nudity proclaimed their love and there was not immediate renunciation of the cause of the difficulty. That is the beauty and purpose of the ritual—to prove that there is nothing, absolutely nothing, greater than the power of their love to merge their bodies and souls into one indivisible unit of cosmic consciousness.

These Tantra partners certainly have my sympathy and admiration. I could only hope that they would continue their love tryst, as you have been describing it, feeling free under any circumstances to face each other unashamed by their nakedness. This is quite a test of their love should the stress really be severe.

From the standpoint of present day inhibited humanity, I doubt that many could do this. But it must be remembered that these Tantra partners have come some distance in their spiritual evolution and have already exchanged sexually so much of their emotional, mental, and soul energies that they have forged a bond which is virtually indestructible. This does not mean that they could not hurt each other but the hurt is reciprocal, and they know it. At this point, they have already made a solemn pledge to follow the ritual without fail, never to permit a day to go by without expressing their love in meditation as a reaffirmation of their undying fidelity toward each other. Instead of merely undressing for bed, possibly angry or perhaps merely frustrated, they sit on the floor without their clothes in all humility and say with their eyes, in effect, take me, for I am all yours.

I can see how important the ritual is to keep those channels of communication open. People are bound to be skeptical about the ability of the Tantra partners to adjust their differences as long as they fail to realize that everything is a state of mind and a matter of consciousness. To evaluate that level of consciousness, which permits them to make the necessary adjustments, is something not even their critics could do. Am I right?

Quite right. This is the same situation as trying to evaluate the spiritual status of a Master when there is no criterion by which to judge the initiation he has attained. These Tantra partners, even if living today, are reflecting a Twenty-Second Century consciousness, and are no longer subject to the weaknesses of the humanity of our day.

What is the next step then in increasing their rapport, assuming that they are continuing to move in this same general direction?

You will remember that we had them facing each other at some distance at first, for the purpose of performing the various yoga postures. Then they came closer in mystical communion as they continued to explore their union with the Divine. Now they are sitting cross-legged as before, lotus fashion if possible, with their knees touching and their hands together, his holding hers. They are looking into each other's eyes, they lean toward each other, and they kiss.

Again a beautiful picture. If they are trained to do this and make it a customary practice, they could not easily be estranged, even momentarily.

This is the value of such a procedure. The ritual becomes an intensely personal ceremony that is meant to be observed only by those who participate, namely the two Tantra partners—and God. They are a closed circuit of power erected on the foundation of the most sacred intimacy, and what takes place on these occasions is as private as anything can be in this world. This is why they can enter the sanctuary of their own inner temple and share their lives on its altar.

What do they do now?

To achieve the proper emotional rapport, they look into each other's eyes, they feel the circulation of their complementary astral energies as a wave of desire for fusion, and with every atom of devotion his heart is capable of expressing, he says to her, "I love you." Never taking her eyes from his, she responds in like manner, offering herself without reservation, since it is her highest prerogative to belong, and it his highest duty to protect.

This is a far cry from the type of Tantra I once saw described by a Swami who only had the partners facing each other fully clothed with their hands together, palms to palms, intoning mantrams and breathing in short breaths.

I have already said that we are discussing New Age Tantra. What you have described belongs to an age already dead. Tantra involves personal intimacy and personal love. It belongs to the New World. Nobody should contemplate Tantra who does not want that intimacy, or who may think it is spiritually wrong. The partners must confess their love for each other and do so in such a way that they want to experience every possible ecstasy that brings body to body, mind to mind, and soul to soul.

And this is how they start out their meditation together?

Every time. Love is something they work at every day, all day. In Tantra, love is never taken for granted. It must be constantly expressed between the partners as though it has to be forever replenished or lost. Just as food and water and light and air are needed to renew the body, also is love needed to renew the soul. They should never grow tired of nourishing that love, any more than they should ever grow tired of the sexual embrace. Love and sex are so closely aligned in Tantra that they are spiritually and philosophically inseparable.

Having expressed their love for each other, in this way, what happens next? Do they talk to each other? Or do they keep silent?

They will talk, if there is something to talk about. Otherwise, they will let their hearts communicate their desires, as it is on this level that their desires are refined and elevated. To enhance this communication, they will practice visualization, seeing each other in the nude and then closing their eyes with the vision of their loved one as a being of light vibrating against a violet screen. They will train their minds to hold this picture of the other indefinitely, seeing the body suffused with light, surrounded by a halo of light, and projecting light beyond the immediate environment in which they are meditating.

And this does what?

It creates an image within the consciousness of the partner which remains with the partner at all times. Thus they are never alone. One is within the other, functioning as a dynamic force, strengthening the creativity of the partner, and acting as an ever present help in time of need or decision. With their practice of mystical communion, they are also linked with God or the Elder Brothers in consciousness, and this makes the Trinity which is needed for all successful Hierarchical work.

Does this visualization go into any additional stages, or does it end here? I have a feeling that there must be more, although I don't know exactly what it is.

> Once the image of the other is clearly defined and the partners are pouring out their love to the other, the image begins to take on a certain life of its own. In other words, it becomes an astral projection, focusing love upon the other with the effectiveness of a guardian angel.

This is a new idea to me. Are you saying that this image takes on a form that is capable of influencing people and their affairs?

> Yes, that is exactly what I am saying. For example, when devotees of the Master Jesus concentrate their devotion upon him, they create a form which looks and acts like the Master himself. Yet it is not the Master, only a projection of what they believe the Master to be. Clairvoyants who are able to see such an astral creation may well believe it is Jesus. Actually it is only a shell, and may even be ensouled by another human being who deceptively on the astral plane impersonates this Master. Since most people are not spiritually astute enough to differentiate between a genuine Master and an astral form created by his followers, the deception is often monumental and much harm is done where there is an irrational reliance upon this counterfeit image or upon a spurious message coming therefrom.

But this does not happen with the lovers?

> No, because at the heart of the form is the genuine love which they hold for each other. In the case of Jesus, his millions of followers create an image of who they believe he is and of what his teaching consists. Since so much of this thinking and feeling is not based upon truth or fact, there is a wide discrepancy between the man himself and the illusion of his tangible but false counterpart. The Tantra partners, on the other hand, empower the one image, and it reflects only the love they express in creating it. Thus if it attracts any additional power, it must

come from angelic sources where the original love can be amplified by that which is similar or higher.

Is this the source of the guardian angel concept? Is it all image and illusion? Or are there actually beings who do guard and protect mankind?

Yes, there are guardian angels from a higher sphere of life who exercise control over human evolution. But let us say that once the Tantra partners conceive the image of their loved one in as selfless a manner as their purity permits, the astral form focuses angelic power and becomes a living entity in its own right, providing the other with a protection from harm that is virtually invulnerable and impenetrable.

I can see the selflessness of each guarding the other in this way, and it is inspiring. This kind of love is certainly worth sacrificing for. It is much better than being surrounded by hate and fear, assuming that this same principle also works in reverse.

Indeed it does. And this is what characterizes our present civilization and culture. People who are vulnerable to hate and fear, greed and jealousy, not to mention other similar emotions, are prone to accident, disease, and crime, because they are focusing negative forces via entities, real or imagined. They are constantly building astral forms which easily attract forces of like kind. The reaction upon the creator is devastating. The Tantra partners, fortunately, are trained to transcend this negation by learning the virtue of selfless loving, thus removing them from the area of potential disaster. As I have said, Tantra has a price, but the rewards are commensurate.

If they are building a protective shell around each other by this visualization technique, they must also be surrounding themselves collectively, with this same protection, as well.

As their meditation proceeds, they are able to create a very highly vibrating atmosphere in the very location where they meet. This might be called a psychic shell, or perhaps more correctly, a spiritual fortress, where all other influences of a discordant nature can be effectively shut out. Their personal love sanctuary becomes a sort of spiritual power station, where any stress brought from the outside immediately faces dissolution. The effect is that of floating in a sea of consciousness where all feeling is unbelievably heightened.

You mean that they are becoming sensual on a feeling level and are sensing sexual stimulation that is touching areas of their being beyond the physical?

Now you are anticipating my future remarks. *Sex becomes more intense with every level of consciousness attained.* Few ever reach beyond the physical sensations which go with sex on that plane of cognizance. Tantra will lift sex beyond the physical sensuality of intercourse as it is presently known, but this takes on a higher degree of rapport than most people are willing to develop. On the astral level, we develop clairsentinence, and this is definitely a step forward in the whole process of the Tantra fusion.

So the Tantra partners are now communicating on a feeling level, rather than on a verbal one.

They are now arriving at this happy condition, happy because they are now able to know how the other feels without having it explained. How often have you wished that someone might understand your feelings without having to put them into words, which may prove difficult if not impossible?

I see what you mean. I often wonder whether anyone understands me as I go about my own daily tasks. I know how I feel, but how do I describe it? And to whom?

This is another one of the basic hungers—to be understood. The Tantra partners know what it means to have the attention of the beloved. This is what most people do not have today. They either have no beloved, or they are trying to attract the attention of the one they would like to love, but without result. *There is nothing more heartbreaking than to reach out to another and find nothing there.*

I am now beginning to envy anyone who is even willing to try Tantra, much less achieve it. What wouldn't anyone give to love and be loved with all the devotional feeling you describe. I am wondering whether I was born too soon to realize such an ideal in this dark century of marital crises and family chaos.

At least you see why the world must conceive a better way to insure happiness in the marital relationship. Even though you want to practice Tantra desperately, unfortunately you cannot do it alone. You must have a partner. And as you have stated already so many times from your own experience, the finding is not easy.

You can say that again. What else can you tell me before we leave the subject of meditation?

As the Tantra partners continue to hold their image of the other on the screen of their mind, they may become clairvoyant by seeing symbols of various kinds which will replace the picture they started to visualize. They may see such forms as a jewelled cross or a rainbow star, suggesting initiation and high spiritual aspiration. Such forms may also appear as an altar, a temple, a flower, or a heart. They may view a symbolical drama of their past or the future. They may even have revelations of past lives or relive past incarnations where both have lived—and died. They may hear the voice of a Great Teacher offering counsel by clairaudient communication, and they may smell perfume or incense by clairolfactory sense. There are various ways in which they will start to move beyond purely physical sense perception into the whole range of ESP.

How long will all this take before these effects accrue? Are we dealing with months, years, or lifetimes?

This will all depend upon where they start with respect to their prior spiritual evolution. If they are advanced in this embodiment, having applied themselves diligently in the past, it may only take months or years. But if they neglected their spiritual education in lives gone by, then they will need more time. But there are so many values to Tantra that they need not be too concerned with these particular matters, even if they come slowly.

But they do come, and I suppose that is the important thing.

> But slowly as they might appear to come, the essential point to remember is that two together are able to generate more energy than one, and it takes energy to produce the results I have described. Thus as their meditational powers grow, they may open up this entire world of ESP and move out simultaneously into the astral plane, thus achieving what is called out-of-the-body experience. In all these areas they will eventually excel, and with each new experience, they will be drawn yet closer together in love and service.

What a vista of accomplishment you hold out to the Tantra partners! What opportunities and responsibilities! What an amazing overview of spiritual aspiration for the race of the future!

> And for the present, if there are those bold enough and perceptive enough to make the ascent. Now, perhaps, we should turn our attention to still another area of exploration, and that is telepathy. Meditation has created a climate for the telepathic transmission of thought, and here is still another extension of the growing rapport between the parties. Tantra becomes more beautiful with every stage of its pursuit, and each stage leads to an ever higher form of communication. I hope you are not running out of questions.

9

Developing Telepathic Communication

Indeed not. You have opened up what appears to be an unlimited vista of human accomplishment. And it is all the more dramatic because you have taken two imperfect human beings, with all their present shortcomings, and have made of them a unity, which certainly challenges the imagination.

> Unity is the problem, is it not? Sex cannot be the problem, nor does sex create the problem. The misuse of the natural life energies in the expression of sex is responsible for whatever disunity exists. Ask the enforced celibate, who has a partner of the opposite sex, whether he or she is spiritually satisfied with the ascetic arrangement, and you will have your answer. It may seem a spiritual discipline, or even a heroic gesture to block the natural use of the nervous system, but the long-term result is a sexual psychosis that undermines the health and endangers sanity.

I know you have a basis for that statement, since this has been our theme all along. Can you enlarge on that concept before we discuss this whole question of telepathic rapport?

> Quite naturally, telepathic rapport cannot occur as long as there is any feeling of separation between the communicators. To break down this initial sense of separativeness, there must be some form of identification. Tantra postulates a spiritual method of erasing the distinction between a man and a woman on soul levels of cognition.

Granted that you are right, what can be done, other than what we have so far discussed, to prevent one from saying, "I am I, and you are you"?

> The answer to that is the recognition that man is man only in relation to a woman. Remove the woman, and you have no man. It is the same proposition of saying that if there were no objects in space, there could be no space.

Now you are getting a bit abstract.

> It is all a matter of distance, is it not? Divide something into two parts and you have space between them. Dissolve the space by removing the parts, *or the consciousness of parts,* and you have no separation and no time. For time is only the interval it takes to bring the parts together.

Are you saying that when the human person has no consciousness of his separation from all aspects of his own being, he is immortal?

> That defines Tantra exactly. Remember, we exist as whole parts, if you will permit this expression. In only one function do we require two parts, namely reproduction. We have been so conditioned to think of ourselves in terms of a split whole that we have become schizophrenic in our dichotomy.

You mean that we are enamored by a form of neurosis which causes us to reject our unity with the Whole?

> Correct. We have been conditioned to believe that everything has its opposite: cold implies heat, up implies down, far implies near, male implies female. None of these conditions are opposites. They are one and the same, only the degree of their polarity is different. We are dealing with a unified field energy or a uni-polar universe. For this reason, male and female are not opposites, not opposing forces, not contending or competing entities. They are one and the same, one interlocking whole.

Each of the sexes then symbolizes one half of the whole, as you see it. The purpose of this arrangement, I would assume, is to encourage the search which will bring all humanity into a knowledge of what constitutes the whole—the perfect whole in the divine sense.

> Can you think of a better way, humanity being what it is? This is why we say that mating is essential, not only to the continuity of the race, but to the fulfillment of the individual. Why? Because a woman is simply a man turned inside out. Take a right-hand glove, turn it inside out, and what do you have? A left-hand glove. Man and woman are two aspects of the same thing. It only depends upon our perspective as to what we see.

So we have turned the woman inside out, and we have a man. But do we have the same man for the same woman?

> We do—when the experience of twin souls match and the partners are of one mind as to their collective future. Remember, both halves create one energy structure. One energy structure makes one complete human being. Since each shares the same energy structure, we have two complete human beings. This is natural sex on a structural energy basis.

As I understand it, you are not talking entirely about union on a physical basis, but about function on an energy basis. Is this why sex plays such an important part on superphysical levels of the marital relationship?

> You are getting the message. Tantra gives a cosmic validity to mundane marriage by lifting the relationship from a duty to an honor. Many young people today do not consider it their duty to marry for the purpose of raising a family. They marry to honor their spouse and to find a channel for service, individually toward each other and collectively toward mankind as a whole. Perhaps later they will see their role as parents, providing bodies for advanced souls awaiting rebirth. But that is another story.

I can see why the search for the ideal mate could be almost unending. Most people in my experience are seeking a spouse who can give something to the seeker. The question seems to be: "What is to be gained, if I marry?" This question is particularly relevant, coming as it does from the divorcee. How do you respond to such an attitude?

It is always unfortunate when you find selfishness expressed in this manner. Tantra and selfishness have nothing in common. It's not what one gets that is important; it's what one is prepared to give. The problem in secular marriage is that both often think in terms of wanting and neither of giving. When this happens, two infants have married, no less. The definition of being infantile is when one is primarily in love with himself and is concerned only with his own personal welfare.

Yes, I am getting the message. For any marriage to be sucessful, there must always be a condition of unselfish focus on the partner.

To be even more specific, for any natural sex relation to be successful there must be the *same* unselfish focus as generated between the partners. With the reception of the female energies, the male becomes complete, first psychologically, then physically. The givingness of the male makes the energies outgoing; if he focuses on the incoming energies of the female, he blocks his own natural expression and frustrates hers.

The Tantra partners need to know these facts if they are to survive as Tantra partners. I can see now how Tantra really gets down to the nitty-gritty of this whole matter of selfishness. Metaphysics, as I have known it, touches only the periphery of the basic issues which ultimately have to be resolved.

How true! Metaphysics only opens the door to the problem of what to do with human imperfection. The solution has to come from a still higher source of knowledge.

What you are suggesting is that the male needs the full natural expression of the female, and conversely. All the metaphysics in the world will do no good unless we come to grips, sooner or later, with this whole question of energy balance and spiritual rapport. Is that right?

Now you are catching the vision of Tantra. The female partner is the balance of himself which has been energized in his male body. *The man is simply the woman structurally reversed.* The sexual forces generated by the partners in combination are not opposite in character or function, for if they were, they would cancel each other out when combined. Sexual forces reinforce, and it is only when this fact is seen correctly and utilized wisely that Tantra becomes the ultimate method of uniting these complementary energies for the highest spiritual purposes, including the immortalization of the physical body.

You certainly hold out to the Tantra partners what must be the highest goal attainable, their spiritual liberation from all human weakness. What this seems to amount to is the total dissolution of the ego.

That is Tantra exactly. All of our conditioning through our current culture is directed to the preservation of ego isolation. Think of that for a moment. This is why there is so much misery in the world. We are fighting the extension of our own belligerence, arising from our insistence to keep the ego inviolate. The belligerence stems from our preoccupation with sovereignty. We take pride in our ability to stand alone, and alone we are. The next step in the whole process of spiritual liberation is to stand together, and Tantra sets the gears, as it were, to move two human beings toward total fusion, including telepathic rapport.

This is what I want to know more about—how telepathic communication between the partners is developed. You have described communion and meditation. And you have explained what happens on a feeling level when rapport is established through visualization. Are they now ready to transmit thought, also without verbal expression?

Yes, this is just another step in the same direction of unification which started with their commitment to merge their lives—and loves. Already the Tantra partners are on a fairly high level of spiritual harmony. They have consummated the union of body to body, although we have not yet discussed the mechanics of it. They have blended their desires, emotions, and longings in a form of astral conjunction. Each is living for the other, so the problems of selfishness have been largely conquered. I say "largely" because we don't know at what point the isolated self ceases to exist.

It is important, as I understand it, that this isolated self be completely erased in consciousness. In other words, one must reach that point where no thought is taken for the separated personalized self.

That's the essence of Christianity and of all the world's religions. To lose the lesser self in the Greater Self is the basic work of every spiritual aspirant. Tantra is a philosophy of reaching that goal by yielding that personalized self to the beloved, thus eradicating the consciousness of separation from the one to whom the love commitment has been made.

Does this surrender of the ego—the separated self—establish the telepathy you are suggesting?

Basically, that is all there is to it. Telepathic sensitivity with the beloved depends upon complete dedication to the beloved, proper orientation to their unified expression, and the decentralization of all self interest. In short, there has to be a detachment from all desires, emotions, and longings generated by the ego in defense of its isolation.

Is this why virtually all psychology stresses the importance of nudity in breaking down the defenses of the separated self?

Exactly. A married couple, fully clothed, sitting in armchairs at a distance from each other, can argue to doomsday about "I and you" and never come to a satisfactory conclusion. But let them take off their clothes and sit on the floor, facing each other in the nude, and the psychological impact will cause them to bare more than the body. If they cannot do this because they have something to hide, they might as well separate, as they have broken faith with each other and made their marriage a mockery.

But the Tantra partners are beyond such argumentation, and they no longer have any aversion to such exposure. This applies to the mind as well as the body. Am I right?

Indeed. Since they acknowledge no separation, since one lives only for the other, and both are unified by their common purpose, they are sensitive to impressions the other projects. But this projection is not conscious, that is to say, it is not deliberate or intentional. Nor is the impression sought as a matter of some laborious attempt to seize upon a thought or idea emanating from the other's mind. It is all a matter of creating a magnetic aura to attract what is inherently needed and wanted.

By magnetic aura, do you mean the mind? If so, how does it function?

The mind, as you know, is in itself a body comprising thought substance on its own level of being. This body has an aura, just as the physical body has an aura with an etheric radiation, and the astral body has an aura with an emotional radiation. The mind body has a magnetic aura acting like a reservoir of thought substance which serves to attract what is required for one's progress and completion. Because the Tantra partners have merged their minds to constitute one indivisible reservoir of ideas and concepts, they know instantly what the other is thinking, since the thoughts of one are automatically the thoughts of the other.

Are you saying that sensitivity to impression is a normal and natural unfoldment that parallels spiritual development? If this is the case, the spiritual development of the Tantra partners must already be on a very high level.

Of course. Everything that we have been saying is based upon that proposition—essentially the release of tension. Physical release leads to greater health; emotional release leads to heightened devotion. Mental release, on the other hand, results from a gradual discontinuence of any consideration for personal circumstances or personal problems, leading thereby to clarity of mental perception and higher sensitivity on the telepathic level. First, receptivity is related to the partner, since this is the area of the initial demonstration; then to the Spiritual Hierarchy of Master Souls who are the custodians of the Plan for world reconstruction; and finally to Shamballa, the center of the Interplanetary Government on the Earth. When the Tantra partners reach this level of mental cognition, they have transcended the astral nature and are no longer controlled by it.

Do you mean that they are now above the feeling world and no longer need it? What has happened to love in this process?

At the astral level, love is an emotion that is tainted frequently with many personal desires which accent the self. But when love reaches the mental plane, it becomes a light with which to perceive the truth.

And there is more?

Yes, when love attains soul status, it becomes that synthesis of all virtues with which to experience ecstatic joy. The ascent is steep, but the rewards are sure.

But this in itself is selfish, if the reward is known and desired.

True, but the reward is shared, and *the only joy is in the sharing*. You cannot achieve the reward by using the very methods which deny it, any more than you can cure an allergy with the very drug which causes it. Whatever you seek to possess, you lose. Whatever you surrender, you gain. This is a Cosmic Law that never fails, because it is based upon Newton's third law of motion, that for every action there is a reaction, equal in force but opposite in direction.

What do the partners do now: sit and wait for telepathy to take over? You say that it is only necessary to clear the mind and let the thoughts flow. Is it as simple as all that?

Why is it that anything basically simple must have some complex formula to explain it? I am aware, for example, that a Soviet scientist has discovered the mathematical equation for broadcasting and receiving thought telepathically. This does not degrade telepathy because it operates without the communicators having a knowledge of higher philosophy. But like so many inventions we use today, their mechanical operation is so much simpler after the principles upon which they operate are more clearly understood. All I am saying here is that mental sensitives can master the telepathic channels of communication more easily by building the magnetic aura through spiritual contact with the soul. And Tantra provides that way to the soul which is pertinent to the New Age.

Would you have the Tantra partners continue their love ritual as you have previously prescribed it?

> I have no doubt that when the Tantra partners reach the telepathic stage of their sexual relationship, they will never be satisfied with anything less than total commitment symbolized by their ability to meditate in the nude. Anyone who has any insight whatsoever into Tantra and the sheer beauty of the ritual would have it no other way.

What then is the next step, as they face each other in the nude? I know you have already said that they confess their love to each other whenever they meet in this fashion. I remember that you had the partners say, "I love you." Is this the ultimate expression of their attitude, or is there something yet higher?

> "I love you," sincerely and sacredly spoken, is the highest point reachable by the average person who has confessed his devotion to another. Even today, few can utter these three simple words to another human being. It is one thing to express this statement verbally to a friend or spouse, with whom one has evolved a great friendship, and another thing to say it to an enemy or an antagonist who is seeking to hurt you. I always recall the provocative expression of the Master Djwhal Khul the Tibetan in the Alice Bailey writings where he said so effectively, "There are black brothers, but remember, they are brothers," referring to the workers in the dark.

So it is true that we should love all mankind, friends and enemies alike. I suppose it is the old story, if we love only our friends, do not the Publicans the same?

> In this sense, Tantra is the fulfillment of Christianity, because it takes cognizance of the fact that love is the fulfilling of the law—the law of liberation from self-enslavement. Self-enslavement to what, you may ask. *Self-enslavement to programmed self-destruction.* For that is what occurs when we fail to express God—in love.

And you say that the Tantra partners can now go beyond that? What sort of attitude is higher than their ability to say, "I love you"?

All right, let me tell you. The lovers are facing each other, sitting cross legged on the floor as before, hands holding hands. Their eyes meet. Maybe their vision is blurred with a tear as they struggle to control their emotion. They confess their mutual love. And then he says to her, as only one soul can speak to another in telepathic rapport, "I am thine own Divine Self."

Forgive me if I am choked up here. I am trying to understand the implications of such a statement. You are thinking, I take it, of the Greater Self—the God within.

Exactly. When he says to her, "I love you," he is saying in effect, "I am yours—all yours." He is expressing devotion, dedication, and commitment. He is the actor so-called; she is the re-actor, responding in like kind. But now he is telling her that *her expression of God*—the Divine Reality and the Divine Presence within her—*is what he is.* It is her expression of God, may I repeat, *her expression of God* that he has accepted as his own reflection. He sees God in her and accepts her as a God (his goddess). "I am thine own Divine Self" means that *she has displaced his own finite ego and enthroned herself in his heart as the God which she is.*

My God, what a concept! And she accepts him on the same basis. This has to be the truest marriage of all.

You are also becoming telepathic in *your* understanding. The last vestiges of the egotistical attitude which reflects the personal view of my way, my needs, my life—has been demolished. *The Tantra partners have become channels for each other's Divinity.* What do you say to that?

Here I thought I was asking the questions. Really, of all the things you have said so far, this is the climax.

No, not the climax, as that is still before us in our discussion of Tantra for the New Age. However, I hope that I am conveying something of what the New Age will be like when even the marriage relationship is in Cosmic Order.

That is certainly the understatement of the moment. I try to visualize the Tantra partners, sitting quietly in meditation, knees to knees and hands to hands and eyes to eyes. Again, I say it presents a beautiful picture.

Then let us take them a step further. They close their eyes and start breathing in unison, taking in the breath by pushing out the abdomen and filling their lungs with all the air they can comfortably hold, then slowly expelling the air and drawing in the belly until they have exhausted all the air they have inhaled. Possibly, at first, the rhythm may not be precise, but they will eventually accommodate to each other, and dual breathing will become a natural and permanent part of their ritual.

Dual breathing with dual meditation, you really do have them in unison. Now you'll tell me that there is such a thing as dual massage.

Of course, but like yoga, that is something that can be read, studied, and practiced in conjunction with the ritual itself. However, there is one aspect that bears mention at this point, and that is touching—touching certain parts of the body.

I have heard of touching becoming virtually a science in some forms of therapy, but how do the Tantra partners do it?

Volumes have been written on this subject for general consumption, and they are all valuable. But from the standpoint of Tantra, it must be understood that the physical body has two sides, a left side which is feminine in nature, and a right side which is masculine. Most of the diseases and imperfections of the body are located in the area ruled by the other sex.

Is that so? And what is the reason for it?

The feminine side of the male is recessive, negative to the life forces which dominate the male expression. Therefore when the man is deficient in the proper feminine influence, he is in trouble. The same holds true for the woman. Feminine tension builds up in the man and masculine tension builds up in the woman. Unless this tension is dissipated by the proper psychological, emotional, and physical relationship between the sexes, there is disease, and out of this lack of ease comes illness, and out of this illness ultimately comes death.

What can the Tantra partners do about this?

> While the partners are in meditation and in telepathic rapport, they can touch each other, preferably in unison, he touching and caressing the right side of her body with his left hand, she touching and caressing the left side of his body with her right hand. First, the side of the head and face, the neck, the shoulders, the waist, the thighs, and the legs. Wherever any tension is felt, a healing thought is expressed telepathically until the tension subsides. This laying on of hands, as it were, creates a closed circut of polarized energy and a gradual lifting of the kundalini which is the spinal spirit fire, coiled in a sense at the base of the spine in the area of the root chakra, the sacral plexus, and the genitals. This is an enormously complex subject, and one not to be treated lightly. For this reason we shall leave it to another time.

This touching the body of the partner must heighten their feeling of sensuality, as well as act as a healing agent. All of this must be bringing them irresistably to sexual union.

> This is the way it was meant to be. But before we take up the reasons for this, because there is so much spiritual and esoteric literature to the contrary, we must open up still another phase of their union, and that is their intuitive faculty. What telepathy is to the mind, intuition is to the soul; and once the Tantra partners are in soul consciousness, which is one step higher than telepathic rapport, we have them ready for the Tantra sexual embrace.

I am not unaware that you are rather painstakingly building a case for the sexual union by preparing the Tantra partners to view it as a divine sacrament, as you previously said. I am beginning to see also that the Tantra partners must indeed embrace, or their failure to do so might be construed as disgracing the body and defying the nature of God.

> If you can see that point, you have come a long way since we started this discussion. If reason does not support this thesis, then intuition must. And this is what we must explore next in this high adventure on the Tantra path.

10

Intuition and the Powers of the Soul

Let me see whether I understand you correctly so far. The Tantra partners started out with the mating of the bodies through the practice of hatha yoga. Then they mated the emotions through meditation which merged their feeling natures; and finally they mated their minds, through surrender of the finite ego, to produce telepathic rapport. I would say that these partners are in pretty good shape. What more can there possibly be?

> Yes, we have taken the partners a long way in their practice of Tantra. The beauty of the philosophy is that it is open-ended, that is, no matter how high they are able to advance in consciousness, there is still something beyond which challenges their further effort. The Tantra partners have now touched the highest reaches of the mind, but this is not all. They are now coming into contact with the soul, and it is the soul which they must now recognize and master.

Have they not been working with the soul from the very beginning? After all, they have recognized each other as soul mates, and even as twin souls, when originally contemplating their Tantra relationship.

> True, they have recognized their soul affinity, but they have not, at least to any extensive degree, seen each other as souls. They have been associating together largely as personalities, attempting with every step of their self-revealment, such as exposing the body, emotions, and mind, to

tear away eventually the mask (persona) which conceals the soul—that part of God's total Spirit individualized in him or her. That's what the soul is: *the individualized experience of the Godhead,* gained from lifetimes of physical effort in evolving a consciousness of what constitutes Divine Reality.

Are you saying that the soul is an individualized manifestation of God?

That is one way of putting it. The soul manifests God by accumulating experience that gives the Spirit individuality. No life manifestation lower than the human has such individuality, because the soul only commences to exist at the human level and beyond. Most people do not know that they have a soul; and if they do, the concept is most nebulous in their minds.

But the Tantra partners know that they have souls, because they have united on the basis that they are soul mates. What is *their* concept of the soul? And what is happening to their souls in consequence of this life they are experiencing in the Tantra relationship?

Excellent questions. But one at a time. First, would you be willing to admit that the woman acquires an experience unlike that of a man?

Naturally, a woman thinks differently, feels differently, and acts differently than a man. I suppose the difference is inherent in her sex.

That is right. The woman is polarized reversely to the man. So the same sexual attraction that occurs on the physical level, also occurs on the emotional and mental levels. This is why we have said all along that sex and sexual union is a phenomenon of polarization that moves through all the planes beneath the soul.

But polarization stops with the soul?

Not exactly. The soul is uni-polar, meaning that the poles have been combined within the same energy structure. The soul is not sexless; it is bisexual, just as are all the lower instruments from the body to the mind. But because of the recessive nature of one pole, these lower instruments manifest a masculine or feminine characteristic, whereas the soul is androgynous.

Are you intimating, to come back to my former question, that the Tantra partners are forming this androgynous soul as a sort of composite product of their combined experience? And if so, how has this been done?

Without going into exhaustive detail, the explanation is simply this: the woman is governed fundamentally by her heart; the man by his head. The woman follows a path of faith and devotion; the man pursues the way of reason and logic. The woman is directed by a sense of beauty and idealism; the man rationalizes primarily in terms of intellect and practicality. It is only when these masculine and feminine attributes have merged under the subtle influence of the sexual attraction, that the consciousness of soul emerges, not soul per se, *but the consciousness of soul,* the awareness that soul exists and *is now the director and the knower.*

Does the soul then have a masculine or a feminine aspect before this mergence occurs? It must have because the man and the woman are all the time accumulating experience which is still biased by the nature of their sex.

That is good thinking. This is why I say the emphasis now is not on the existence of soul, but on the consciousness of soul. It is like an American accepting the existence of Europe without ever having been there. In every instance, we must develop a consciousness of reality. Nothing becomes real except through experience. Would you agree?

It appears that way. What the Tantra partners are doing then is experiencing in consciousness what they formerly took for granted. They were souls, but they weren't acting from soul direction.

How right you are. When the man or the woman ascends into soul consciousness, he or she no longer regards himself or herself as a man or a woman controlled by emotion, impelled by polarized energy, or directed by mind. Rather he or she knows himself or herself to be the Self—

the God Self—thinking through the mind, feeling through the emotions, and acting through the body *as a soul.* It is when this transition in orientation has been accomplished that evolution at the human level has been consummated. The union between the Self and its instruments of expression have been established. The incarnation of the Divine Son or the Divine Daughter has fulfilled the pattern of human destiny.

The Tantra partners wouldn't need each other any more, would they, after they once entered soul consciousness? As you once said, what can be better than completion?

You forget one thing. The partners are not only committed to each other, they are committed to serve mankind. The fact that they will someday attain perfect completion as a soul—*a dual soul,* if you will—does not mean that they will not continue to serve under the Divine Direction which has been guiding them from the beginning.

What does the soul have, then, that the mind doesn't? In short, what happens when the soul takes over?

What happens is this: the soul, the mind, and the brain, together with the emotions, all come into conjunction—the antahkarana, remember? Instead of the person going through life, believing, hoping, aspiring, he becomes a *knower,* free of speculation, uncertainty, and vacillation. He becomes illumined—his illumination being one step higher than rationalization. There is no longer any question of what is true or right. On the soul level, all is true and all is right.

Illumination, you say, is one step beyond reason.

Perhaps the best definition of illumination is one attributed to Dr. Hall in his book "Illuminanda," where he says that "illumination is an overwhelming sense of oneness with the Whole."

Would you define soul consciousness then as a sense of identification with the Whole?

I would. In this state of awareness, the person knows nothing, sees nothing, hears nothing, feels nothing *except* *that which exists in the realm of pure truth.* In soul consciousness, he touches the fifth kingdom of Nature, the plane upon which the combined experience of all sentient life manifests, and he absorbs that experience to the degree he is able to make contact.

Is this why Tantra is so all important in your estimation? One Tantra partner making it possible for the other to get into soul consciousness by opening a channel for the absorption of the other's experience?

Sounds plausible, doesn't it? Tantra is a method of fusing soul to soul, thus setting free the power of intuition.

And what is intuition?

Intuition is the direct apprehension of truth. It bypasses the physical, astral, and mental planes and leads to the direct cognition of knowledge. The Tantra partners move from conscious feelers to conscious thinkers to conscious knowers. The woman surrenders her feminine "heart trip," as it might be called, and the man surrenders his masculine "head trip," and both find their joy in the soul's ecstasy, where the heart and the head symbolically are united in the highest of all marriages.

What effects accrue from such a marriage?

The first effect is to establish telepathic communion between the Tantra souls, that is, a spiritual telepathy, rather than a mental telepathy. And the second effect is to create an intuitive rapport between the individual soul and the Universal Soul. In other words, not only are the Tantra souls in spiritual harmony with each other, but they are both in harmony with the Universe—*one with the All.*

And all of this occurs above the realm of mind?

Exactly. It is conceivable that there may come a time when the mind will fall below the threshold of consciousness, and its existence will be purely instinctual. The angels, you know, are said to function only in soul consciousness, that is intuitionally, without any reference to the rational intellect.

Tantra philosophy is certainly far more profound than anything I had ever imagined when I started this interrogation. Do I intuit you correctly when I say that any person has the inherent power to gain immediate access to truth, and further, that the exercise of this power is the ultimate destiny of all human beings?

> This is precisely the direction in which all of mankind is moving. This is why a new educational system is necessary to accommodate these facts. There is a difference between a soul in touch with Reality, and a mind however cultured or profound that is capable of grasping only limited information on limited subjects.

And Tantra takes the partners into this realm of Reality, as you call it, and opens up for them *both* a level of knowledge which is perceptive only to the soul—their soul.

> Right. They have accomplished this feat by not only combining their physical efforts, their emotional drive, and their mental resources in world service but they have now learned to face the Universe. Their unity of purpose is moving them inevitably into the angelic evolution.

This is mind boggling. What power these Tantra partners must be releasing if they persist in reaching such levels!

> Now you have touched upon one of the most important points in this whole relationship. With each elevation, the partners are stimulating the flow of energy, and it goes without saying that soul energy is far more potent than mental energy, or emotional energy, or even physical energy. Once soul energy begins to reach physical levels, the person, experiencing this outpouring, finds himself or herself driven by that higher Purpose which the Masters know and serve. Then there is not enough time to do all that comes to mind. The days are all too short to accomplish what needs to be done. The drive is so great, so persistent, so demanding that the person writes and works and talks and creates with what appears to be a tireless vigor. But then the danger appears.

What danger?

> The danger of wearing out the nervous system, of

blowing a fuse, as it were. The body must adjust to accommodate the power. That is why it is said frequently by spiritual leaders that the higher the spirituality the greater the sexual drive. *Sexuality heightens with every advance in spiritual elevation.*

That figures, particularly if we are always dealing with one and the same power, although in different manifestations.

Now you see how important it is to find a point of balance. As long as the body was regarded only as a useful instrument for a limited period of time, to be sloughed off when it broke down beyond repair, then why be concerned with its decease? But Tantra regards the body as the temple of the living God, and its loss becomes a sacrilege in the spiritual process. The soul must awaken and take charge, but the body must not be sacrificed as some sort of price to be paid for spiritual liberation.

I see. The body and the soul must be welded together so that the relationship is indestructible. But doesn't that free the partners from any further dependence upon each other? I come back to that same question again.

It is not a question of dependence; it is a question of support. The motive for the Tantra relationship is for one partner to lift the other into soul consciousness. For them, the ability to function in soul consciousness becomes the beginning of their greater usefulness to the New Race and the New Order. They may not need each other as they once did, but that is no reason for them to dissolve a union that has still higher purposes to serve than the fulfillment of satisfactions on the personality level.

So everything that has transpired in the life of the Tantra partners so far has been designed to take them into soul consciousness, thus bringing about control of the personality. But you say there is danger in all this.

Danger is something that is inherent in the universe. We can't do away with danger, but we can negate its function, which is to warn when we may be harmed. The genius of Tantra is that the common dangers, with which most people are faced, are completely cancelled through the protecting influence of love, thereby creating immunity to violence, disease and general misfortune.

But you are implying that there are still other and possibly more subtle dangers with which the Tantra partners must yet cope.

Indeed, yes, but these go beyond the scope of this discussion. Only those who are highly versed in the esoteric will sense my meaning. Once the Tantra partners are in soul consciousness, they've got it made, as the saying goes, and they are well within the protecting influence of the "everlasting arms," if I may be permitted to use a Scriptural phrase.

You have hinted that the specific danger at this point was the augmentation of energy flowing back from the soul, through the mind and the emotions, to the physical body. This drive, as you call it, reacts upon the sexual anatomy to restimulate the need for sexual union, creating a sort of chain reaction that further stimulates the soul in focusing energy in the partner. Is this what you are saying?

You are rephrasing my statements very well. What we are concerned with here is the danger that one partner will become so involved in creative effort that he or she will neglect the other. The body needs play, relaxation, care. This is why sex in Tantra is so vital to the health of the partners. They can never afford to forget that they are responsible for each other and that no matter how important their tasks may be in the larger context of world order, they owe it to the world they serve to keep a proper balance between their personal and collective lives.

In other words, you are inferring that they might sacrifice their intimacy for what could be considered the greater good, thus undermining their health.

Quite right. Spiritual leaders who work alone, for example, usually die prematurely, because they burn themselves out in their pursuit of a single objective, devoid of the balance which a soul mate could provide. It is not easy

> to find a soul mate, sometimes, but the effort would be rewarded many times over if a life of service could be prolonged and its usefulness maximized.

I see your point. I can also see why Tantra has always been considered a form of ritual that requires constant renewal. The nude aspect takes on greater significance in the light of your previous statements.

> There is no question in the mind of psychologists, particularly, that nudity under proper circumstances is an absolute requirement for tearing away the mask of one's inhibitions and insecurities. Since this mask, known as the personality, comprises the body, the emotions, and the mind, it must inevitably become the vehicle for the soul and not mask the soul's true nature, which is that of the Godhead. So when we speak of nudity, we are talking, not only of the body as we have already said, but of the emotions and the mind as well. A nude body implies nude emotions and nude thoughts—all directed to the beloved.

Then there is no time when nudity in the Tantra relationship is discarded as being superfluous.

> That is right. Their nudity is simply a symbol of their willingness to remain forever uninhibited and forever secure in each other's embrace. This is all that counts on the mundane level. We say it again, no matter how often repeated. Tantra demands the continuity of the nude ritual in order to insure constant rapport between the partners. Anything which restricts the free access of their relationship, on whatever level, is inimical to their long range welfare and the spiritual effort which they are advancing. I would like to add that, while I do not believe in religious ritual from a theological standpoint, as it tends to veil the underlying truths which are meant to be conveyed, *the Tantra ritual is designed to reveal the truth about the partners and to prevent the coverup which should have no place in today's thinking.*

So they are still facing each other as before, and I assume knees to knees and hands in hands, only this time in telepathic soul consciousness with intuitive overtones. Do I read you correctly.?

> You do. The Tantra partners usually repeat their love vows as we have already described them, starting with "I love you." These are still precious words, and no matter how often repeated, they carry the same spiritual intensity and evoke the same heart-warming response. You must bear in mind that the lovers are nude and that the total being of one is addressing the total being of the other.

This leads into the second statement previously described?

> Yes, they then exchange the words, "I am thine own Divine Self." It is important that the Tantra partners train themselves to understand the significance of that statement. These are not just words, they are concepts of the highest spiritual validity, and they cannot be expressed except by the telepathic mind under the direction of the intuitive soul. As I have said before, these statements lay bare all hypocrisy and all deception. If you think this is easy, try it sometime.

I have never believed that this was easy. My only conjecture is how many partners will ever reach the first stage in the ritual leading to dual nude meditation. Not many, I reckon. But then, again, you said that this was a projection into the Twenty-Second Century.

> There are those doing this today, but not many. I am convinced that their numbers will grow with every passing year, as it will be the coming generations who will respond to this love ceremony, more than those who are living today.

At this point, for those who have this kind of courage and perception, what is next?

> The Tantra partners now express the third and highest dual affirmation of which they are capable. They now say to each other with the conviction born of experience, "We are One." In fact, they say it together—simultaneously.

And you could have also added: this isn't easy, either. I suppose the accent is on the "One." Do you mean just one with each other, or one with all there is?

> Sort of shakes you, doesn't it? The "I" has become submerged in the "we" for perhaps the first time, and they are now speaking from a common Center, which I have capitalized as referring to the All.

What you are saying then is that "We are One—with God."

> No more, and certainly no less. This statement, under the circumstances of their Tantra initiation, *which is what this is,* establishes them in soul consciousness. They have accomplished their initial mission. They are on the threshold of receiving the secrets of their immortality.

This must bring them great joy to know that they are now spiritually inseparable. And you say that the secrets of immortality are now within their grasp?

> They are now ready to explore all the hidden aspects of the energies at their disposal, which are at the base of their conquest of death. For the first time, the immortalization of the body becomes more than a possibility. *They know for a fact that this achievement is inevitable.* And they know they are one in its inevitable realization. *This is ecstasy*—the knowledge that they are two immortal souls imparting deathless continuity to increasingly perfected bodies.

Is this your definition of ecstasy?

> As I understand it, ecstasy is the absorption of the finite self in the beloved—the soul—now shared by two individualized Divine Beings. It is a form of trance, only elevated beyond the psychic level of existence. When complete ecstasy is reached, everything that relates to the finite separated self is blotted out, as it were, and all that remains is total surrender to the love life.

But the Tantra partners are still individualized entities, are they not, even under the influence of the ecstasy of this union?

> This is one of the great paradoxes of the spiritual life. They never lose their individuality, even when they

become one, just as two identical twins may look alike, dress alike, and think alike for all practical purposes, but still retain their individual identity regardless. Man is never lifted like a vapor into the air, condensed into a drop of water, only to fall back into the ocean where individual identification ceases. Once man is individualized, he remains individualized; all that has happened is that he merges his will and his purpose and his effort into one Master Plan of divine evolution and functions thereafter *consciously* as an indivisible part of one indivisible Whole. This again is ecstasy.

Would you say that it is like a distinct organ in the physical body, having a definite unmistakable function, but still indispensable to the life of the entire organism?

That is a good analogy. It may be difficult to visualize a unity in diversity, but that is what we are talking about. The Tantra partners are one, yet they are two. In fact, they are three, if we include God as the link between them. This is the Trinity of philosophy. Only those who have reached this level of spiritual expression can know whereof I speak.

I assume that sex takes on a new meaning when this degree of unity has been attained?

A new meaning, a new potency, and a new and higher degree of ecstatic joy. We are now reaching a point in our discussion where words do not come too easily. Also it is literally impossible to convey the right connotations to a mind that has not experienced what we yet should describe. Yet it is important to clarify what happens in Tantra when the partners reach soul consciousness and are sexually attracted beyond anything that is normal to the human race as now constituted.

This is what I am eager to learn. You will explain what is involved in sexual union at the soul level?

Everything we have so far discussed leads directly to this climax. What do the partners do now? Sleep in separate beds? Meditate in separate sanctuaries? Do they conceive love as some sort of celibate abstraction? Of course not. The gods virtually hold forth the elixer which consummates the union. There is no marriage on the mundane level of worldly considerations without sexual consummation; similarly, there can be no marriage on any higher plane without some form of related consummation, either.

And you will tell us about this?

This is our next subject. It may have been long in coming, but here it is. What questions seem to come to mind as we approach the inner sanctuary? For this is what we are doing, entering the Holy of Holies. If I said in the beginning that we should regard sex with awe, even more should we find ourselves now in the greatest reverence. What would you really like to know?

11

The Function of the Orgasm

I sense, at this point, that you feel you have laid a foundation for Tantra sexual union and that you are now ready to discuss how this is to be performed. If so, questions arise in quick succession, and probably the most important is the one involving orgasm. I assume that there is such a thing as orgasm in Tantra?

> You could not have started in a better place. When it comes right down to it, orgasm is the key to sexuality, and unless we understand its purpose and function, sex remains the mystery of all mysteries, the enigma behind all enigmas. The sexual revolution in modern times started with the discovery that woman was orgasmic. From that time on, our world has never been the same.

Why was this revelation so long in coming?

> Because woman in the Western World, and particularly in consequence of Judeo-Christian teaching, was simply a by-product of human creation. She was an after-thought, an adjunct, an inferior creature brought into existence to serve man when it appeared that he needed a companion. Therefore, any divine dispensation that applied to the man did not apply to the woman, since the woman was a subservient part of man and a step removed from any divinity the man could claim.

What has this to do with orgasm?

> Plenty. Due to the long held theological dogma of the inequality of the sexes, woman was thought to have no such orgasmic release as the man and therefore was

physiologically and psychologically unable to duplicate any of the sexual responses which were possible for the man. While orgasm was important to the male because it resulted in procreation, it was unimportant, unnecessary, and even superfluous to the female, or so she was taught. In short, orgasm had no such connotation to the woman as it had to the man, because the Western religions were against attributing to women the same powers, possibilities, or perceptions accorded by Deity to men. This was the situation until the mask was torn from the face of this dogma, and women knew that they were orgasmic by nature; but more than that, they began to suspect that their orgasm had a function as important as that of the man, and they were determined to find what it was. That was the start of the sexual revolution in the Western World.

Of course that was not the situation in the East.

The Orient, and particularly India, had its own interpretation—and creation myth—of the origin of women. The Supreme Person was a composite man and woman, embracing. It looked around and saw no one. So it divided in two, and behold, there was He and She. They immediately made love to each other, and the human race was born. She felt guilty of a sort of super-incestuous relationship and turned herself into a cow. He became a bull. And this process was continued until all the various species were created. Eventually woman came to the fore and achieved, at least in Tantra, the status of a goddess, the exact opposite of what Christianity offered by degrading woman to the role of the temptress.

This explanation certainly complements what you said earlier, regarding marriage as a second-rate alternative to celibacy within the church. I also understand that Tantra is based upon the equality of the sexes and that anything applicable to one is automatically applicable to the other. And I assume that goes for orgasm too.

It is when we begin to equate the purpose and function of the orgasm to both sexes that we get into that sensitive area in which we are apt to encounter massive inhibition. Everything that we have been taught in the past is against the recognition of any spiritual process of this magnitude attributed to the orgasm. If you were the average person, with some religious or spiritual background, you would immediately back off from any such consideration.

I do believe that this is the customary reaction, particularly if sex connotes guilt in any way. I know that women for a long time were ashamed to admit that they derived any pleasure from intercourse. Now things are a little different.

Just to show how confusing this whole concept can get, it was thought that emitting semen was bad for the health. This meant, of course, bad for man's health, because the woman had no such problem. So the idea eventually was for woman to have orgasm, but for the man to avoid it. In this way, man could recycle his vital fluid and so assure himself of spiritual mastery of the body.

Do you mean to say that man was now willing to give up his orgasm for the woman's in order to achieve some spiritual goal unattainable for his partner?

Sounds selfish, doesn't it, if not illogical? Since the woman has no semen, how can she reach spiritual goals that the man has reserved exclusively to himself? After all, a lot of religion is woven around the concept of continence.

I have wondered what all this flak was about with regard to man having all the vital essence, which is supposed to be conserved, and the woman having none. Are there no women Masters?

Of course, there are women Masters, and they became Masters in spite of their supposed handicap. Which only goes to prove that woman is simply man in another form and that she can match him organ for organ and function for function. I believe that one of the reasons why man was taught to avoid ejaculation was to avoid the fathering of children who would only be born into an evil world and probably come to an evil end. Early Christianity has many of these overtones.

That is an interesting thought: recycling semen for spiritual purposes. This sounds more like a yogi trying to prove that he doesn't need the woman for any spiritual purpose, a contradiction of Tantra I would say.

That is exactly what it has come to in the East. Hindu philosophy started out with the need for the woman, and then man used her for his own selfish purpose by not only denying her his own vital essence, but attempting to siphon off, as it were, her own female secretions. Finally, he decided he didn't need her at all. And so the East now advocates celibacy, and the West is turning to Tantra. The religions of the world have gone full circle.

I suppose my next question has to be: Does Tantra advocate orgasm? I have read where it doesn't and yet I get the impression that you consider orgasm to be indispensible to true Tantric practice.

I do, because the orgasmic experience is the lower octave of spiritual ecstasy and the gateway to the regeneration of the physical body. Remember, our thesis is to take the body along with the soul into that state of consciousness which the Buddhist calls Nirvana; the Vedandist, Samadhi; and the Christian, Heaven. If we are talking in terms of physical perfection, orgasm is important to the health of the body; but if we are not concerned whether the body is lost or not in the process of our spiritual advancement, then we can discard the orgasmic experience as being superfluous to anything we wish to build on this material plane of being.

Then the Tantra partners, as you have conceived their relationship thus far, are orgasmic. They ought not to avoid the sexual climax.

I doubt whether they can avoid it. And why should they? It would be a sacrilege for the man to give everything to his partner and deny her the final symbol of their union.

It sounds reasonable, although I am aware of all the argument to the contrary. Tantra must have some additional insights into the reasons why orgasm is just as good for one sex as the other. Certainly, as I read sexual history, the woman is never going back to pre-orgasmic times when intercourse was nothing but a duty, and perhaps a grim one at that.

It is the woman of today who is in the vanguard of sexual change. It is she who is reconceiving her role in the sexual relationship; and having found her place, she is saying in effect: "We as women have discovered our sexuality; we have found our orgasms; so what?"

Do you mean that they are satisfied with their accomplishment? Or do you mean that they always suspected their sexual ability, but are now reaching beyond the purely physical sensations of sexual response?

Reaching beyond, naturally.

Beyond to what? What does orgasm lead to besides pleasure?

I have already implied, if I have not stated, that pleasure with the orgasmic experience is the lower octave of spiritual ecstasy involving the dissolution of the finite or separative ego. At the moment of orgasm, the borders of the selfish self begin to fade, the distinction between mine and thine becomes blurred, *and detachment from the beloved becomes impossible.* If orgasm, as a physiological process has such a profound psychological effect as to throw the mind into a super-normal state of consciousness *at the time of its consummation,* what if it were conceived as only a part of the total sexual experience? What if orgasm was known to be a sort of lift-off into a totally new dimension of spiritual awareness? Why stop with biological orgasm when the best is yet to come?

Are you suggesting that this lift-off, as you call it, is the means that Tantra employs to move the consciousness into super-physical levels of awareness where time and even space are non-existent?

Now you are getting the picture. If orgasm can be so satisfying on a purely mundane level, how much more peace, joy, and devotion it might deliver if it were seriously conceived as an egress into a higher world of spiritual bliss and universal love? As for time and space, surely these concepts have been annihilated at the moment of total orgastic fusion.

Why then if Tantra offers such glorious incentives, should there be such resistance to its practice? You have said, I believe, that Tantra is not for everyone.

The reason why Tantra is rejected by many is because it constitutes an imposing threat to the ego. Who wants to love so much as to lose his sovereignty to another human being, even to his beloved? Ask the average person in or out of wedlock, as to whether he wants to identify himself inseparably with his wife or sweetheart—and conversely—and he will say unashamedly, "No thanks." He thinks he has reached the ultimate when he provides all the comforts of life and takes his sex when and where he can get it.

But sex is serious business.

Of course, it is, serious but not grim. Sex may come under the power of instinct in the lower animals, but it has to be learned by man. And our education in this area has been sadly neglected.

Why is it then that most people learn about sex the hard way, if they learn at all? From my observation, the only adjective that seems to describe the way they go about it is "clumsy."

An apt description. The reason for the difficulty is that most sexual partners are schizoid, that is, they are emotionally split over the antagonism they feel exists between sex and love. Sex is an expression of love; and the sexual act is the most intimate form of love possible. A refusal to acknowledge the relationship between the two is what the psychologist calls neurosis.

Love and sex are synonymous. Is that what you are saying?

From the viewpoint of Tantra, they are synonymous. This is because in Tantra, there is no such thing as sex without love, nor is there any such thing as love without sex. The Hindus have a word for it, "kama" in Sanscrit. Kama embraces both love and sex indivisibly. Only in the Western World has the term been split into two apparently opposing concepts.

Is this were we get most of our hang-ups?

Exactly. According to Dr. Alexander Lowen, who is one of the foremost psychologists of our time, loss of the ability to love is at the bottom of all the neuroses with which humanity is afflicted. The male doesn't know how to give love because of the fear of rejection. The female doesn't know how to receive love because of the fear of guilt. The first leads to impotence and the second to frigidity.

That is something to think about. I suppose you might say that sex is an expression of love at the body level.

In its usual interpretation, although you can see that this is a narrow definition at best. We should say that love is both a psychological phenomenon and a spiritual experience, whereas sex is a physical or biological process. But even this is not broad enough to encompass love and sex on all levels of being. Sex can be expressed as love with spiritual effect, while love can be expressed with sexual feelings. And both are valid on all planes because they are one in purpose and function and span every experience from the body to the soul.

Is this why Tantra is unworkable by the neurotic, because there is in his consciousness this chasm between sex and love?

That is what we call the classic hang-up—when love has lost its connection with its biological expression. Until this dichotomy has been resolved, Tantra is only a nebulous dream.

The fear of love then is the culprit behind all our misery. Now I can see why you have so beautifully and thoroughly demolished that fear in our discussions. The Tantra partners at this stage have no problem here.

The problem is solved by directing a total love from a total personality, one that is not fractured by any internal debate as to whether sex is or is not proper in spiritual effort. If the Tantra partners are fully integrated and functioning as a unified whole, each in their own right, they cannot ignore one aspect of their total being which is an inseparable part of that Greater Totality that is God. It is the old story of God being everywhere, so why seek him elsewhere?

Tantra then equates spirituality to sexuality, and one encourages the development of the other. Sexuality, from this viewpoint, becomes a measure of one's spiritual growth. Is that right?

Right again. But this is true only in the non-neurotic individual. In the absence of any split in the unified personality, which is now under the control of the soul, more spirituality means more sexuality, and conversely. What I mean by that, of course, is that the normal sexual drive increases with the normal spiritual drive, and that the twc are always geared together.

You have covered that point before, but it is now taking on new meaning. Since this is the case, it becomes even more wrong to defy Nature, that is, God in externalized form.

This is why Tantra is a religious science. The goal is complete mastery of the body and the perfection of the soul–*plus the integration of their indestructible relationship.* It is this latter which is the supreme achievement. Tantra is simply a methodology for realizing this goal.

The function of the orgasm then is to trigger a love response on the mental and soul levels, similar to but not identical with what occurs on the physical level. Is that stating the proposition simply?

You are following the main thrust of our discussion very well. When you want to get to the second floor of a building, you use the stairs. You don't start a research project into the possibilities of levitation. So you use what means you have to work with, and orgasm is the means to get you into that altered state of consciousness which we call ecstasy.

The yogi might say differently.

True, he might, but if he is honest with you, he will also say that if you have the partner, more power to you. The true yogi will not object to the goal or the means of attaining it; he will only question his own ability to use the Tantra path, since he doesn't have a partner and probably wants none.

I suppose others have the same answer, and maybe excuse. I can imagine that people would denounce Tantra because they have no way of implementing its philosophy.

Everyone has to override the mind's objections, stemming from inhibition. As I have said, there can be no reservations between the partners, and no reservations concerning the practice of the Tantra ritual. It takes consent, *and that consent must be of a very high order.*

You mean that the Tantra partners must recognize each other as souls, either as soul mates or as twin souls, and that the body can only be the outer expression of that inner reality.

> This is a must. Only two people in love—a male and a female who have experienced some degree of soul fusion on a one-to-one basis—are ready for Tantra. All others can beg off.

In other words, don't do it because it is the thing to do.

> And don't do it, if you have any fear of ego loss. You must make up your mind before hand that you will not be afraid to identify yourself with your beloved. You can't say, "I love you Darling, but only so much." You can't hold out on her; and she cannot hold out on you. If a moment of concentrated total orgasm brings obliteration of the space-time continuum on the physical level, what might it do on the higher levels of consciousness where there are no limits to be sensed and no obstacles to be cognized, *because on the soul plane, All is One, and One is All.*

So one must genuinely want to try Tantra for spiritual purposes, and to do so without reservation, not because of what one may experience personally, but because of what one may cause the other to experience.

> In this regard, we might make an interesting observation here for what it is worth. Love tends to increase the tension between the partners.

Did I hear you correctly? Love increases tension?

> Consider this proposition: love increases sexual tension arising from sexual attraction. It does this because the object of love is to embrace the beloved. To embrace the beloved implies distance between the partners—psychic distance. *The partners are reaching out to remove the consciousness of separation.* The greater the love, the more pronounced the need to annihilate the distance so that the

consciousness is of one indivisible and inseparable relationship.

And this is where sex comes in.

Right. Sexual union, culminating in orgasm, aims to eliminate the distance and discharge the tension, thereby providing everything from pleasure to ecstasy, depending upon the degree to which the bodies and souls reached fusion. Some psychologists like Dr. Alexander Lowen make quite a case for this union by saying that, since the amount of pleasure is in proportion to the amount of tension, the greater the love and the greater the distance, the fuller the satisfaction of the sexual embrace. Be that as it may, there is no question in my mind that the more love, which is expressed between the Tantra partners, the sharper is the awareness of their unity in intercourse, the broader are their powers in the whole range of ESP, and the keener are their feelings for the welfare of others. The sexual embrace, when it ramifies into higher dimensions of the mind and soul, stimulates a universal love capable of encompassing all life. Since this is a known fact, Tantra justifies itself by sweeping away the limitations of the selfish life and placing the partners in a dimension of universal scope and power.

I assume that we have now come down to the sexual act itself. My curiosity is overwhelming. How is this done? No doubt, not in any conventional way, or am I wrong?

As I have said, Tantra has an Oriental base, and while we need not follow the Oriental practice as inviolable, we shall use it for all three reasons: physical, psychological, and spiritual. We may want to set the stage, as it were, by looking into the kind of environment that is appropriate and then proceed to the act itself.

Yes, let us get on with it.

And as we do, let us remember that we are projecting a form of New Age Tantra into the Twenty-Second Century when, in my judgment, it will become standard practice, and I am not talking just about a sexual position. Tantra is indeed serious business—as serious as it is ecstatic—and establishes a power center that is not easily describable. So let us continue.

12

The Tantric Embrace and the Promise of Immortality

It is obvious that the Tantra partners have come a long way in their sexual education with the background of preparation you have already described. Do they now have divine sanction, if that is the proper term, to meet sexually, assuming that they have accomplished their entrance into soul consciousness?

> If they have conscientiously followed the techniques already suggested with regard to hatha yoga, dual meditation, spiritual commitment, and intuitive telepathy, they are indeed ready, and divine sanction is implied.

What is it that they do now?

> First, the environment should be conducive to complete relaxation and peace. While we have not considered the importance of the immediate surroundings to this point, we might look into this matter for the moment. It is essential that one room be set aside as a meditation sanctuary where no activity takes place within its walls but the expression of love. The place need not be expensively furnished, but a thick carpet or throw rugs are appropriate with soft cushions on the floor, and perhaps a small table with candles or flowers. Windows should be permanently covered with heavy drapes, and even the walls, if possible.

The reason for the drapes, I presume, is for privacy, since they usually sit or follow their yoga routine in the nude.

This is only part of the reason; the other is that they are learning to evolve the light within themselves, that is, they are learning to generate light, not just reflect it. This means that they are moving from a lunar to a solar vibration, or as we might say, from a Jehovistic to a Christian state of consciousness. The only light that is permissible is a softly diffused illumination of a violet hue, or perhaps rose, just enough to see each other clearly without strain.

Any other furniture, pictures, or symbols?

The less the better. Personally, I do not suggest any furniture or pictures. And as for symbols, that should not be necessary, particularly religious symbols. Candles are acceptable, so also are flowers. And I would recommend incense like musk or sandlewood, not too much, just a trace in the air. Whether sex is contemplated or not, this is the type of environment the Tantra partners should meet in every night when they are together. A place that is used only for a sacred purpose takes on a sanctity and a vibration which blesses those who use it.

But you would have no one else use it?

Only the Tantra partners who have created it. This is their personal sanctuary, and they should insist that its sanctity be respected. Other rooms can be used for entertainment or for spiritual purposes, when friends are present, but the sanctuary is their private temple where only the highest form of love is practiced.

Any other preparations, like bathing, for example?

The partners should always bathe before entering their love shrine, regardless of whether they are contemplating sex. The woman should wear only a hint of the best perfume. The man, of course, should be well groomed. We will assume that sex is being contemplated and that telepathically they are in complete attunement.

I had wondered whether sexual union was always the outcome of the ritual?

Not necessarily. This all depends upon the health of the partners at the time, the menstrual factor, astrological conditions, convenience, and such. When the partners are ready, they know it; and their eyes can speak volumes.

We now have the Tantra partners facing each other as before.

Right. They are sitting directly on the floor, or on cushions, cross-legged, knees to knees, and hands to hands. They exchange vows in the form already described. Nothing more need be said than the three statements I have mentioned. Then they close their eyes to capture the mental vision of the partner. This establishes their concentration and starts to build the vibratory energy in the root chakra at the base of the spine.

How long should they be doing this visualization?

Time is really no factor. In Tantra, there can be no haste. There is only a slow accumulation of sexual excitement, the slower the better. Each stage is mutually reinforcing. Each stage is important, but by itself, it has no special significance. The essential element is the development of a sense of surrender, a complete abandonment to the onrush of rapport which causes one to feel a sense of melting into the other.

I am trying to visualize this sequence and to feel the magnificent restraint the partners must be exercising as they are drawn to each other.

Everything in Tantra is designed to reverse the positions of the partners. That is, each partner tries to experience the effect which is being received by the one to whom it is being applied. For example, one partner reaches out and touches the other, not erotically, but very lightly on the arm, face, or shoulders, perhaps on the lips. He does not do this to create any special effect upon her, but to experience *through her* how it feels to be touched *by him.* She does the same. Soon he begins to accommodate himself to *her body;* and she begins to know what it means to be *him.*

Are they, in effect, reversing their sex?

They are reversing their *consciousness* of being male or female. The male is now experiencing the sensations of the female body; and the female is now discovering herself in the male body. They are now ready for sexual union.

Should I say: it is about time?

> He now brings her to him, and she settles into his lap, while he is still sitting cross-legged on the floor. She clasps her legs around him. With his organ within her, the union of the yoni and the lingam as expressed by the yoga teaching, she gathers him into her arms around the waist, and he holds her body around the shoulders, the neck or the face. They are now in the classic Tantra position.

I know there must be some reason for such a posture, and I hope it is comfortable, if it has to be held for any length of time.

> It should be comfortable, if the bodies are supple, in good health, and not overweight. However, any other position can be taken if necessary. This is the preferred asana, since both are upright with respect to the vertical spine, and both are meeting on a plane of psychological equality. By that I mean, neither one is below the other, physically, mentally, or spiritually.

Not much movement is possible in such a position. I suppose there must be a reason for that too?

> Naturally, there is a reason for everything in Tantra. Whatever movement there is, must come from the inside. And the one controlling the movement is the woman.

You mean that she is controlling the movement through her female organs?

> Where else? She permits, in the beginning, only enough movement to keep her partner's male organ erect, if that is required.

How long does she do this?

> Only for a very few minutes on the conscious level, as she will gradually lose control over the voluntary process which was set into motion when mental consent from the brain reached the sacral plexus. By slipping into his body, as it were, she has surrendered her responses to his stimulation. From this point on, the energy in the spinal canal can no longer be contained in the genital area and the lower chakras, and the kundalini unwinds and begins to

ascend. If it reaches the brain by actuating the pineal and pituitary glands, total orgasm is possible.

How much time are we talking about before this happens?

One half hour, probably within the minute. That is, between the 28th and 31st minute, there should be a simultaneous and total orgasm involving every organ, tissue, and gland in the body. May I rephrase? This is not genital response alone, as in conventional intercourse; this is an atomic explosion which draws the entire molecular structure into the final climax, imparting a vibratory impulse that borders on the cosmic.

I have heard of the Tantra climax referred to as a cosmic orgasm. Is there such a thing?

Relatively speaking. Perhaps the word is "divine." At least it is simultaneous and total when all factors are go.

And if the climax cannot be prolonged for that length of time?

No need for any concern, as we are now talking about the ideal situation when all response is perfect. It is possible, and even probable, that the woman might not only experience orgasm before the man, but might well go into multi-orgasm, and this might last for minutes, even hours, and perhaps days. There are testimonies to this effect.

With no harm?

None whatever. The rejuvenation result on the physical body, not to mention the mind and the soul, is extraordinary. As Dr. Wilhelm Reich, another of the world's great psychologists now deceased, has written from his own exhaustive research into the nature of the orgasm, it is all a matter of tension, charge, discharge, and relaxation. He says that this is how the universe was formed and how it is sustained.

It would appear, if this is true, that the principles of immortality are inherent in the orgasm. Is this your conclusion?

It is my conclusion as a spiritual scientist, rather than from any psychological data I possess. Modern scientific research will eventually prove what the Tantra yogi has known for thousands of years, that there has to be a rebirth of the physical organism if death is to be overcome. Jesus, who might be considered a yogi in his own right, since he visited India and Tibet in that first century, said the same thing, "Except a man be born again, he cannot see the Kingdom of God." And for greater emphasis, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of God. Marvel not that I say that ye must be born again." All this is in the Gospel according to John.

This is certainly a new construction to be placed upon the concept of rebirth.

Perhaps not so new. It all depends upon where you have studied and under what teachers you have been taught. Medical scientists know that the body is a self-replacing organism and that there is no valid reason why death should be inevitable, once the forces of life have been set in motion. Even senility is considered a disease, and the whole aging process, an avoidable syndrome. Psychologists today would define death as a form of slow suicide, for that is exactly what it is, when we strip it of all its emotion and drama. We have a built-in mechanism, self-conceived from our religious backgrounds, that causes us to self-destruct when we think our time has come. And the reasons for this may well be below the threshold of conscious rationalization.

Quite a statement, and one that could well shock the neophyte. Are you saying that one must be reborn in both body and soul? And that Jesus was actually teaching a form of Tantra when he made some of these references to flesh and the spirit?

Reason it out for yourself, if intuition does not confirm. How could a great teacher ignore anything as fundamental as sex? It should be obvious that much of the Tantra wisdom that Jesus taught has been deleted from the Scriptures we now have. All we know from the New Testament is that Jesus disapproved of promiscuous sex, as witness his rebuke of the prostitute without a husband, and that Paul advised that we should not be unequally yoked together, since that destroyed the compatibility which had to be the spiritual basis for any possible marriage having divine implications.

I have often wondered about the lack of Biblical reference to marriage in the divine scheme of things. Yet I also remember that Jesus said he had much more to tell us, but that we could not bear it now.

Many may wonder today, twenty centuries later, whether they can bear the full impact of the Tantra philosophy, even in this so-called enlightened age of sexual liberation and the pill.

Yes, what about the pill?

The pill for contraceptive purposes is like any other drug. It is detrimental to the health of the body. I cannot warn too strenuously against its use.

But you do believe in contraception?

Only because conception is not the basic intent of Tantric practice. There is virtually no one anymore who engages in a sexual relationship solely to produce children. Fortunately for the world, sex and procreation have moved further apart in human thinking during the past several decades, and as a result the birth rate has fallen off in almost every part of the world.

What do you then advocate for contraceptive purposes under Tantric conditions?

Anything that is not a chemical, a drug, or a hormone capable of deranging the normal chemistry of the body. Nor do I advocate surgery. With the new science of biorhythm coming to the fore, it will be possible to calculate the woman's fertility cycle from birth data supplied astrologically. The system was discovered by Dr. Eugen Jonas of Czechoslovakia and is considered by some to be highly accurate. When medical astrology finally achieves recognition in the highest echelons of science, perfect birth control should be one of the greatest discoveries of the age.

I am aware that Tantra, in the beginning, did not require, in fact discouraged, orgasm in the man, and this automatically resolved the problem of conception.

That is true, especially if we equate ejaculation to orgasm, which are not necessarily the same thing. But we are now considering New Age Tantra which does not confine itself to the genital or pelvic area alone. We are talking about total involvement of the total person in total orgasm. This is a far cry from partial or even so-called full orgasm, as it is known by those who practice conventional sex.

There is a difference?

The difference is monumental. In Tantra almost everything is the reverse of what it is under ordinary circumstances. Let us consider the way in which most partners approach sexual union. There has to be, or should be, a period of arousal. The partners need to get into the mood. They have to caress each other erotically. Then they unite, and with a few movements it is all over. If they are really refreshed, rejuvenated, completely relaxed, *and happy,* it is a minor miracle. But in Tantra all that is changed.

Just what is the basic difference in procedure, other than the telepathic and spiritual rapport developed by the ritual you have been describing?

First of all, no arousal is necessary. There is no need for any foreplay. The Tantra partners are primed—and I do mean primed—with an energy they know to be inexhaustible. The more they exchange it between themselves, the stronger it gets. They know that they are in the body and that they have control of its functions. Since it is not a matter of seduction, they can take all the time they need to produce whatever result they contemplate.

How do they go about getting this result? Can you possibly rephrase this technique so as to make it more understandable to this lay mind?

The ultimate result, of course, is total orgasm, and what that implies. To realize this, the brain, as the instrument of the mind, must be connected in consciousness to the pelvic region which is the seat of the sexual energy to be stimulated. There is momentary excitation when full penile penetration has occurred, and then a levelling off of that sexual excitement as the movement ceases. It is then that love has achieved its first objective—a peaceful feeling of exquisite closeness—*intimacy.* Both partners experience that joyful sense of belonging. That after all is what love aided by sex is all about.

I am still hung up on the position and the timing.

Again, the dual asana, which is the position taken in Tantra sexual embrace, is not meant to connote an endurance performance. This takes practice, like everything else. Now you can see the reason for all the preliminary preparation. No two people, in a marriage relationship, are going to jump into the Tantra position and get any satisfaction from it. This takes discipline, patience, devotion, and silence.

The accent, I take it, is on being motionless and silent. The discipline would have to be superb. You never did mention whether music was appropriate.

Yes, music can be helpful, but if it disturbs concentration and infringes on the Silence, which I will capitalize, it would best be eliminated. For most other purposes, however, Ravel's "Bolero" is recommended, as is the first movement of Shastakovich's "Seventh Symphony." Recorded organ music is also appropriate.

You spoke of total body reaction a moment ago. Can you tell me more about it?

It is generally assumed that sexual movement implies friction between the genital organs, and that this friction must be increased until orgasm occurs. This is a very narrow concept of the sexual function and entirely inadequate in Tantrism.

How then is orgasm produced?

First, let me say that contact and friction alone cannot produce orgasm in the total body. This must be understood. It only produces that result in the genital area and that is not enough to produce the Tantric effect. *The sex act must move from a voluntary phase to an involuntary one for total orgasm to manifest.* And it is this latter stage which elevates sex from a biological function to a cosmic pulsation, the Tantric ideal.

The Tantra partners are now vibrating themselves into a cosmic state of awareness, is this what you are saying?

Essentially. They are becoming part of the total pulsating universe. They are in fact identifying themselves with cosmic processes, because the universe, of which they are now a part, is found to be the source of the movement which they are now beginning to duplicate *within themselves* in a microcosmic way. This movement is entirely *involuntary and internal,* sweeping them along on an irresistable wave of ever increasing bliss.

Does this mean that they are losing control over their bodies in their approach to total orgasm?

They are losing voluntary control over the sexual function which comes under the direction of the separative ego *when in the voluntary state.* Please note that total orgasm requires *total dissolution of the ego* at the moment of climax. So every moment that transpires in the mounting crescendo of sexual excitement contributes to the abolition of all sense of isolation and incompleteness.

This is amazing. Do you mean that at the moment of climax the Tantra partners know themselves to be inseparably one—one complete Whole?

Not only one complete Whole, but one with Something greater than their own unity. In other words, a Whole within a Greater Whole, perhaps a misnomer since there can never be anything larger than a Whole, which implies the All—God. All of this is accomplished by remaining outwardly motionless, but *inwardly dynamic,* where another dimension of energy is being opened to the senses, and where one barrier of resistance and rigidity after another is being swept away before the insatiable longing to know only the one truth—the reality of the Beloved.

Is this what you would call the divine intent behind human sexuality—to attain perfect identification with the Beloved and hence the Universe?

> This is the conclusion of Tantra. If sexuality is rightly employed, that is, rightly used for the right purpose with the right partner, it leads to the annihilation of loneliness—*all sense of being alone or apart.* Sexual union under these circumstances brings one back to oneness with the All. From this standpoint, Tantra was and continues to remain, particularly in its New Age interpretation, one of the highest forms of spiritual aspiration ever conceived by the mind of man. It is always a question of whether this beautiful philosophy was not originally ordained by the angels as compensation for the suffering they knew would someday afflict the human race.

A sobering thought, and perhaps proof that God does care. At least, I would like to believe that. But total orgasm, you say, is the result of total body participation in reaching an entirely *involuntary* climax. Everything that we have been taught thus far or have known in sexual practice falls far short of this perfect consummation. Right?

> Everything that is under the control of the conscious will, which is what virtually every sexual act it. Only when the conscious will is abrogated, set aside for the operation of a higher power *which functions beyond the range of the finite self,* is total orgasm possible. To get into this state, the wall of partition, to use a Biblical expression, between the lover and the beloved, must be broken down, and the two become one—one new being (in Christ) each knowing the completeness of the other. This is what Tantra can be expected to accomplish if it is pursued to its logical conclusion.

I am impressed by the goal. It is certainly true that whatever man can conceive, he can receive. Ultimately, then, there is a feeling of rebirth and renewal, a sort of internal transformation, or transmutation perhaps, of the atomic structure.

> If the process is carried forward as I have outlined it, the result is certain. It is not politic to go into greater detail, although I would like to touch briefly on the subject I would call the supreme love experience. It is really only an extension of what we have been here discussing, but it is important to our greater understanding of what possibil-

ities lie ahead. No matter how far we go into the ultimates, there always seems to be something beyond even the last frontier.

The ultimate, it would seem to me, has to be immortality—the attainment of the deathless state in the physical body.

This is the ultimate at the human level of aspiration and achievement. A few have already attained this distinction and are the Immortals of our time. There will be more in the New Age because Tantra will become a science, and the Masters to be will begin to pair off in male and female bodies. Meanwhile, it will take centuries to bring the Tantra initiation to the masses. Blessed are they in this day and time who seek to become the pioneers of the new way of life.

At least, we have the promise of immortality by way of the Tantra philosophy and science.

The promise of course was first stated in Genesis, later reiterated by both Jesus and Paul. So the promise is not new. But its fulfillment is still a question to most. Tantra does provide an answer, but each one must explore that answer for himself.

One cannot help but admire the Tantra partners for daring to make this ascent.

And in this ascent, we have the greatest possible incentive—the joy unalloyed that one human soul can bring to another. Like everything else in life that is worth doing well, Tantra sexual union has to be experienced. Otherwise it is only conjecture, and unfounded theory, a baseless presumption. The more difficult part of such proof is that the Tantra climax can only be experienced with another human soul, a soul whose love is comparable to our own. Perhaps we can attempt an explanation of why Tantra sexual union, with its spiritual implications, is indeed the supreme love experience.

13

The Supreme Love Experience

I would like to have you clarify this whole concept of the kundalini if possible. You have stated from time to time that the basic energy which sustains life is sexual in nature and that it remains dormant until called into activity by some spiritual aspiration. In fact, we started out this whole discussion by saying that Tantra and Vedanta yoga were the only two possible paths to the process of awakening this energy, leading to man's release from the restrictions of earthly life as we now know it.

> You are right. When we begin to talk about kundalini, we are treading on hallowed ground, as far as the mystic is concerned, and challenging the scientist who still remains somewhat skeptical as to what it is all about. Kundalini conjures an image of everything from the most frightful destructiveness to the most sublime bliss, depending upon who is forming the image and from what experience. We have tried to show that sex is a form of magic and that love is the only safeguard for its legitimate use. The reason for this is that sex stimulates the kundalini, love directs its upward expression, and the ultimate result is ecstasy. It is the cooperation between sex and love that does all the work, and a glorious work it is.

Somewhere in the process, orgasm triggers the kundalini and sends it on its way.

Well put. It therefore behooves the Tantra partners to raise both the ida and pingala vibrations (the feminine and masculine components of the kundalini energy respectively) from the genital area to the brain by way of the spinal canal. To raise one without the other can be disastrous. Tantra partners must have knowledge of these facts in order to appreciate how a wise and provident Nature has protected them in their union.

There is certainly far more to this sex business than I had any idea of before I started all this questioning. Of course, I have heard of the kundalini, but what do we really know about it?

Not much, because Western scientists have never taken seriously the Eastern mystics when they taught that the kundalini, or spinal spirit fire, was the key to man's divinity, not to mention the whole array of psi phenomena that can be produced by its activity. But there are eddies of interest here and there in the scientific community, and now a whole new science is emerging called metapsychiatry, and its chief spokesman is Stanley Dean, a clinical professor of psychiatry at medical schools associated with the Universities of Florida and Miami. He is advancing some rather astounding conclusions in this field.

Is the sex drive then an indication that something is happening to the kundalini?

Of course. The word "kundalini" means "coiled up." And that is what this energy is, largely dormant at the base of the spine in the region of the root chakra. There are seven such chakras, or centers of psychic energy, and they are all capable of being actuated by the kundalini as it pierces these centers along the spine.

And what happens when these chakras are pierced, as you have indicated?

Each chakra represents a level of consciousness, a degree of integration of the personality, and as each one begins to spin and diffuse energy throughout the organism, the whole range of ESP begins to emerge, such as clairvoyance, clairaudience, clairsentinence, telepathy, intuition, and astral projection. The lower chakras, in the region of the sexual organs, draw the lovers together in an indivisible bond; the middle chakras, in the region of the heart and throat, draw the soul and body together in an indestructible union; and finally the upper chakras in the head draw the human and the divine element together in a total spiritual fusion. The Ascendant becomes the Transcendant. This is the evolutionary mechanism within the man—the kundalini—which accomplishes what we have been discussing all along, namely, the perfect mergence of the masculine and feminine principles on all planes and for all purposes.

And Tantra does all that?

Surprised? Tantra is the incentive (through joy), kundalini is the means (through aspiration), and ecstasy or freedom is the result (release from all inhibition). This requires a complete transcendance of all inhibition, whether it be sexual, psychological, or spiritual. To forget the finite self and *know that you are God* is indeed the most sacred of goals.

What you are saying then is that the Tantra partners are moving from a consummation of bodies and souls as shared between them to a union of the body and soul within their own personal creation, until finally they have merged their human self with the divine Self.

Yes, it is a three step process. If the Tantra partners are in the first stage, they are initiates; if in the second, adepts; and if in the third, masters. It is with the first stage that we must be concerned, here, as it is a long way up for most just to contemplate Tantra, much less practice its precepts.

Is the supreme love experience possible in the first stage, or do the Tantra partners have to wait until some far century when they have become Masters?

What I call the supreme love experience is what Dr. Dean, to whom I have already referred, calls the "ultra conscious summit." He also used the term "super charged orgasm" in defining this state of overwhelming ecstasy which goes far beyond anything physically sensed in the orgastic experience. But first we ought to describe what is happening in the biological organism that must precede orgasm at the astral, mental, and soul levels.

I am beginning to understand that orgasm is not confined to physical sensation alone.

Certainly not. If it were, Tantra would have no spiritual foundation. The purpose of Tantra is to elevate the orgastic sensation to superphysical levels, thus producing on the higher planes and in the higher bodies effects comparable with, but not identical to, what we know as orgasm on the body level. The integrated individual will experience all degrees of orgasm once his or her total personality is under the direct control of the soul.

Orgasm then is an interplane phenomenon, originating in the physical body, but not confined to it. In short, Nature has a way of extending it into the higher dimensions of feelings and sensation. But before this happens, are you saying that there must be some change in the biological functions of the physical body itself?

Exactly. Orgasm is not simply a pleasure mechanism. It is an indication, if the orgasm is total, that the body is undergoing a biological transformation. The ductless glandular system is altered; the blood changes character; and the cerebrospinal fluid is enormously affected. The combined effect is the transmutation of the atomic and molecular structure of the physical organism, thus restoring the body to the condition it was in youth, before the inhibitions of past lives and present learning have had the opportunity to make their negative impress upon the emotions, mind and soul.

I have often noticed how radiant two people in love are, when they are happily married. You say this is all due to the action of the kundalini?

No less. Wherever you find unusual intelligence, great talent, and a high degree of versatility in a man or woman, there you will find a stimulated kundalini. It is interesting to note that when this fantastic energy is released by way of the kundalini, there is a flow of genius *when pure,* and a movement toward insanity, *when toxic.*

You mean this energy has two contrary aspects: a constructive and a destructive side? Depending upon what?

Everything is polarized, and both are God. I believe I emphasized that *purification of the personality*—body, emotions, and mind—*is an absolute essential to the harmless use of power.* This is why we started out with hatha yoga, proceeded to communion, and finally to dual meditation. Just as the body can become toxic with the retention of poisons inimical to the health of the person, so also can this toxicity extend to the emotions and thoughts; and if sex is played with as a sort of game and love does not guide the partners, the arousal of the kundalini can only lead to trouble. This is often termed "negative psychism," and if the abberation is severe enough, the person acquiring it can become a mental case with the need for confinement.

But the Tantra partners have eliminated all these possibilities because sex with them is not a game, but a sacrament; and love is not an emotion, but a virtue.

This is what Tantra means to the enlightened soul. The environment must be harmonious, and the discipline must be respected. Then kundalini provides the channel for the cultivation of genius and the wholesome stimulation for all the paranormal faculties of the mind and soul. By releasing the seminal fluid in the man and the feminine secretions in the woman, cascading streams of bio-energy are sent to the brain and into every vital organ. There is only one sublime goal for all mankind and that is perfection of body, brilliance of mind, and nobility of character.

And this is the goal of Tantra?

This is the goal of all yoga, of which Tantra is a basic form. Naturally I am partial to Tantra, because Tantra will lay the foundation for the New Race of perfected humanity on the Earth. Certainly celibate initiates will never accomplish this purpose.

I can see that very clearly. I would think that if the celibate initiate knew he was not sacrificing his spirituality for some form of self-enslavement, even entrapment, he would be willing to experience love as you have defined it.

> The problem is that the celibate on the initiate level has probably never experienced an intensely personal love for another human soul. Not knowing what it is, he is frightened by the prospect of yielding his sovereignty to another who may destroy him. So he plays it safe. Unfortunately he may not be as safe as he thinks.

In other words, nothing is absolutely certain.

> Neither certain, nor absolute, as long as man remains finite. I am quite willing to believe that the supreme love experience can be attained without a soul partner, and surely there are some who will give such testimony with great conviction. But would you say that it is lonely to make the ascent without some special soul to cheer you on?

I don't know. Is it?

> Perhaps, again, not for some. As for me, I have lived alone for many incarnations, and while I am not alone, I can be lonely, if you know what I mean. My soul cries out, in agony it seems, for one who, like myself, knows the ascent, who wants to know love from its most intensely personal form to its infinitely universal application, and who can embrace on all levels of consciousness, without reservation and without fear.

Yet obviously you have found some measure of the ecstasy, arising from the supreme love experience, otherwise you could not have conceived it.

> Only because the evolutionary pressure from an aroused kundalini is moving me inexorably, as it is moving countless others, toward the contemplation of everything that is productive, noble, heroic, and sublime in man and woman. No matter how deep the misunderstandings are in the lives of the unmarried today, no matter how much the divorcee is protesting further marriage involvement, the truth is that the souls of these so-called singletarians are in trouble.

> Why? Because the heart and the mind are out of synchronization. From my own experience, I know that the drive for spiritual or soul mating is becoming virtually irresistable among those who sense the direction of human evolution, even though that drive is often miscalculated and misdirected.

Is this because people are becoming better acquainted with the nature of their bodies and hence with a wider range of their physical possibilities?

> Man—and of course woman—have many unexplored functions and processes, particularly in the brain and the nervous system, not to mention the ductless glands and the chakras of the higher energy structures. New facts are appearing; new data is being compiled, all of which were never suspected before. If Tantra has this potentiality of awakening man to a higher state of consciousness—and it does—then Tantra has made an otherwise difficult and tedious spiritual ascent a sheer joy, for love has now spanned the entire amplitude from the personal to the universal.

The Tantra partners, then, just what do they experience when they have reached this ultra conscious summit to which you referred earlier? It must be different from what the solitary yogi feels when he reaches that same summit.

> The yogi would call his experience, I suppose, Brahmic splendor. Dante, I know, referred to it as "transhumanizing a man into a god." Psychology is inventing new terms all the time to explain what happens when orgasm reaches levels beyond the emotions, even beyond thought. It achieves a sensation of rapture, triumph, grandeur. There is a realization that there is nothing great in man but soul; nothing great in soul but love. Everything in the material world becomes unimportant against the background of the realities of a world in which there is only flawless beauty, infallible truth, and ineffable goodness.

When the Tantra partners come into this consciousness, they have reached, I suspect, total spiritual orgasm. Is this where their evolution is designed to take them?

> This is where their combined efforts have evolved them both—to the very threshold of reverential awe and wonder, particularly as they look out upon the universe as the extension of their own infinite being. They have merged with the Creation. They have identified themselves with infinity. They know themselves for what they are— God at the human level of consciousness—for they have a sense of belonging to the All, the Whole, the Everything.

And they are still holding each other, these Tantra partners in the sexual embrace?

> So attuned are the partners that, in the complete blending of their sexual energies, the one experiences the orgasm of the other. Does this surprise you?

I am beyond surprises at this point.

> Not only is this possible, it is the normal thing in Tantra. It could be no other way, for if the partners are truly one, as they say they are, *they must know and feel every sensation the other experiences.*

And then what happens, if anything?

> They are conscious of an invisible light, although visible to clairvoyant sight, streaming through their bodies in a spectacular radiance, all the way from the genitals to the brain. It starts in the mind, of which the brain is the physical transmitter, and works its way down to the pelvic region, actuating the kundalini which is coiled at the base of the spine. There, under sexual stimulation, the current is reversed, and the psychic energy begins to rise, setting the chakras one after another into clockwise motion, clockwise because love in the Tantra tradition is giving the energy a constructive and positive direction.

Finally the energy is in the brain?

> When it reaches the brain from the regenerative organs, it starts to vibrate the pineal and pituitary glands; and when the vibration is strong enough to vibrate them simultaneously and in unison, there is a blinding light, like the sun, visible on its own plane of function, and the Tantra partners are out.

You mean that they are out of the body?

They are free of the restrictions of the dense physical body and are no longer bound by its limitations. From here they can go forth to explore the world together, hand in hand, as it were, visiting foreign countries, even as the Mason is taught in his own craft.

But they do come back?

Indeed, they do. For the physical body is a precious instrument once it is functioning in light as Nature and God intended.

You once alluded to the possibility that the Tantra partners might exchange bodies, and at that time, I thought this was the height of fantasy. But you say that there is scientific validity to this phenomenon also?

Yes, more and more credence is being given to out-of-the-body experience. A book by Robert A. Monroe, entitled "Journeys out of the Body," is quite definitive of the process. It is interesting to note that sex in the astral body is so much more intense than sex in the physical body.

Do you mean to tell me that there is sexual union on the astral plane as there is on the physical?

That is exactly what I am saying. The Tantra partners have been experiencing sex in a highly charged psychic form through the awakened chakras, but now they are experiencing it in astral consciousness, which is still another matter.

What a mind blower that is.

I thought that would interest you. It only goes to prove once again that you cannot isolate sex like a germ and try to vaccinate against it. Suppress or sublimate it in one place, and it pops out in another. Did you know that psychic mediums experience orgastic sensations in trance?

No, I didn't.

Well, you do now. Intense concentration and meditation produces intense erotic sensations in the genitals, as well, again testifying that sexual energy is stimulated by mind which, in turn, is stimulated by sexual energy, leading to a continuous chain reaction which can go on forever.

Wherein lies the fallacy of sublimating this energy and negating its use with a partner?

Somehow, the word has gotten around that all the energy should be in the brain, and none of it in the sexual organs where it has originated. The fallacy is in the belief that we can lift the energy out of its area of origin and *thereafter ignore the source*. Tantra does not hold to that belief, and I have been trying to show that it is a monumental error to defy Nature by undermining the very foundation upon which Nature exists.

So we have the Tantra partners in ecstasy, enraptured, telepathic, triumphant, bathed in a feeling of super-charged joy, even out of the body at times, tasting infinity and merging with eternal life. What a goal!

That is what Tantra accomplishes when carried to its ultimate state of fulfillment. Is it any wonder that when one once experiences even a portion of the total achievement, there is no turning back to the boredom of Twentieth Century sexual life? Have you ever thought what the civilization of the future would be like if the larger portion of humanity were paired off in terms of Tantra philosophy?

I am beginning to have intimations.

Then we should discuss these possibilities. But before we do, let us take a look at the children of the New Age. After all, it will be these children in the centuries to come who will carry the Tantra philosophy to its highest point in the round, that is, beyond anything ever conceived in any past age. We are talking about a long range program that transcends any transient fad of this day and time.

So now that we have taken our dearly beloved Tantra partners through a form of group initiation, although confined to only two select persons at a time, we can now take a look at the larger picture. Surely you must have some questions about life in this New Age, as that is where we shall all spend the rest of our lives.

14

The Children of the New Age

Ah, yes, the children of the New Age, how are we to conceive them? I mean, how do we conceptualize a New Race of human beings after the Tantra tradition?

> If, as we surmise, humanity will be moving in a Tantra pattern, for the purpose of resolving the conflicts of mankind, then we can draw a picture of what is apt to occur should this process be carried forward to some ultimate state. In short, we can determine the truth or error of any proposition by merely extending an example to encompass all of mankind.

Such as?

> Such as the celibate philosophy, let us say. Multiply indefinitely the solitary yoga philosophy of the celibate, and there would be no more humanity in time. Since it is important that humanity survive on this planet in the divine scheme of evolution, there is a continuing necessity for sexual union. This being the case, the higher the level on which this union can be consummated, the better it is for everyone. The Tantra partners can help to keep the channels of rebirth open, and at the same time fulfill every spiritual requisite for their ultimate mastery of physical life. To my mind this is the ideal solution to every human problem.

This philosophy would put an end to Christianity as we know it, if not to every other major religion.

It would not do away with religion, but it would combine all the basic truths into one universal religion in which all the world's great religious leaders will have made their unique contribution. Jesus would be no less a Master because other Masters would stand at his side, demonstrating the depth of his understanding and the efficacy of his powers.

Do you see the East and the West getting together on this proposition? Or do you see some sort of religious war to settle for all time whose God is the greatest or whose salvation is the best?

Two things mitigate a war on religious grounds. First, Eastern Mysticism and Western Science are starting to find an accommodation on the recognition of certain facts common to both. Secondly, the younger generation will refuse to fight over something that has no validity in their thinking, and I am referring to the theology which so many regard as superstition. Unless a totally different kind of human being comes into incarnation over the type presently in control of the world, there could be no hope for anyone.

Then you believe that the world will be populated in time by a superior race. Where will these people come from?

If you mean from what planet, the answer is the Earth. I do not rule out the possibility that advanced souls may incarnate also from other advanced planets of this solar system, just as occured millenniums ago in ancient Lemuria. All I am certain of at present is that the current chaos and crisis on the Earth is not apt to be duplicated at any time in the future.

It is by incarnation then that the New Race will be born, and these children will be born of Tantra parents. I know, from all that has gone on before, that this advent has to be very special.

There is a law of life which says that no person can incarnate into a body more perfect than that to which he is entitled. In other words, we inherit the body we possess *from our past,* that is, *from the concept we hold of its* *evolutionary value.* If the parents set the standard of its perfection by conceiving it in the Tantra embrace, only a soul of requisite purity and flawless philosophy could take possession of it at birth. The parents do not create the soul entering the body; they only furnish a body for the person whose soul qualities and physical ideals relate to the parents. *Heredity is an effect, not a cause.*

This is understandable from the viewpoint of reincarnation. But to many the idea is repugnant, or at least unacceptable, because it does away with the theory that all human life is created fresh from the hand of God without prior existence.

But even this narrow view, which is so contrary to human experience, is waning with every passing year. The youth of today, which is an interim generation, no longer go along with the one life and then the judgment theology. Most of them know they have lived before, and what they want to know now is where are they going.

And Tantra will be their guide?

This is what I am suggesting. The children of the next century and beyond will be of an entirely different moral and spiritual caliber over the rank and file of those living in the present. This is not to say that there are not some very advanced souls in incarnation at this time; all I am saying is that there are not enough of them as yet to influence the course of history.

But they will become more numerous?

Indeed, and as they become more numerous, the older generation which is so largely mired down in greed, hatred, jealousy, fear, and propaganda, will begin to die out. Within thirty years all of the world's present leaders will be dead. By the end of this century, we should see a very decided overturning of the complexion of our current civilization.

Obviously, Tantra will still be in its infancy at the turn of the century. If the New Race must depend upon Tantra partners for its existence, its numbers will grow very slowly even in the next century.

True. But there is still another factor at work, which may take another stretch of the imagination to cognize. That is, the gates of rebirth are being closed, not only by the vast majority of the people who are practicing contraception, but by a group of advanced beings off the planet who are known to us only as the angels. Those beings on the angelic evolution, to which we shall all belong in the next cycle of life, have jurisdiction over human birth and can prevent the incarnation of souls who are incompatible with the Divine Plan, now being set into motion.

And that Divine Plan is what?

The Divine Plan is to reconstruct human civilization in the divine mold with a higher grade of human beings, those who have some understanding of their own divine worth. Out of the minds and souls of a superior humanity will come a superior culture. Improve people, as the great Dr. Einstein once said, and you improve society.

You say that the angels have jurisdiction over human birth? How can this be?

We are not privileged to know every detail of the workings of evolution. All we can say for sure is that the race at the lower levels of consciousness will be approaching sterility. The world will lay the blame to drugs, to the ecology of the planet, perhaps to promiscuity. People will avoid having children deliberately, and when they want them, they will be unable to have them. This may seem a rash prediction in the face of the current population explosion, but I assure you that the world's population will balance out in the next century, and then experience a sharp decline as we go into the century beyond that. This is why all long range plans for the future of our world, *with a spiritual basis*, is calibrated to the Twenty-Second Century.

What will determine who can get into bodies in the future?

A good question, as usual. Most people believe that the worst thing that can happen to an individual is to come back again into another body and start the struggle all over again. I say the worst thing that can happen is for an individual not to be able to get back into a body once transition occurs after this present life. The penalty for abusing the body in this life and for failing to commit oneself to the building of this New World is suspension of all physical activity for the next millennium.

Do you mean that the person who refuses to take part in building this New World will be out of the body for one thousand years?

Sounds like a long time, doesn't it? But that is what I am saying. The penalty is self-chosen and self-executed. *Man is his own judge and executioner.* The person who believes that his selfishness, inordinate ambition, and love of corruption is so sacred as to be cherished above all else, has no one to blame but himself *when he discovers that there is no market for it.* How can he find a place for himself in a superior civilization that has no need for his destructiveness?

But meanwhile the world suffers under the heel of the oppressor.

But not for long. It may appear that there is no end to the pain and the misery and the death. But those Great Masters of the Higher Wisdom have let it be known that never again will the Earth be afflicted by such gross negligence of man's welfare, not to mention his desecration of the planet. It is well for a season that evil has no mind with which to think, no eyes with which to see, no ears with which to hear, and no hands with which to make mischief.

Without evil, this Earth would be heaven.

Why not? We have been praying the Lord's Prayer often enough these past two thousand years: "Thy will be done on Earth as it is in heaven." Are all these prophecies of no account? Are we to be denied some surcease from all this tragic and senseless violence? If there are no advanced souls to take control of our planet, then we are indeed doomed. But as I see it, and as I have been taught through my meditations, *relief is on the horizon,* and those who will lead humanity into the next great age are blessed indeed.

What impresses me with your explanations is that they appear to have both religious and scientific validity. What you say certainly seems possible, even plausible. But would not our institutions have to change to permit love to express?

> Now you've said it. *Our institutions must permit love to express*. Obviously, our civilization is not geared to such a concept. This is a radical idea, and there are vast numbers of people who would tear down their houses to stone you, if they had any idea such a thought would take hold. Love is not popular in this Twentieth Century, and Tantra shakes the foundations of our culture.

This is the thought that has been going around and around inside of me from the very beginning of our discussion. You cannot use love as an excuse to refuse to commit murder.

> So what it all amounts to is education. It is difficult to educate people in the Christian viewpoint of turning the other cheek, walking the extra mile, and giving the other cloak. We are inclined to call ourselves Christian, some of us, but actually we are only in the process of being Christianized. A few of us may be loving our neighbor as ourselves, but not many.

I know that the Church is not blameless in its attitude toward human suffering, but what about the State? Does it not tolerate human suffering and even penalize those who would alleviate it?

> There is no doubt about that. Ask the younger generation who are idealistic about their jobs. They know how difficult it is to keep faith with themselves, while they compromise their moral judgment in the interests of wealth and power. Corruption grows, while goodness languishes. It is the old story: conform and prosper; aspire and suffer.

But all this will change, you say, no matter what?

> It will change because forces, more correctly energies, have been set into motion that are driving all of humanity into an entirely new condition. It is only a question of time when this new state of affairs will obsolete most of our current concepts of a civilized society. Education, of course, is the answer.

But education is virtually the last segment of society to change in consequence of the research that is going on within the learning community.

> That is so true. Little change has taken place in the learning process since the Middle Ages, and there has been virtually no change in the general objective, which has been designed to train students for citizenship in that organized whole we call the nation. As the nation becomes obsolete in the course of world integration, so does the educational system as we know it.

Then what is to take its place?

> The aim of the State has always been to produce citizens who could be expected to take care of themselves in a competitive world where everyone is compelled to fight for his material existence. The whole emphasis is on working to live for the progress of the State and to die if necessary in defense of the State. Also to achieve the maximum of success with a minimum of effort, to become independently wealthy if possible, and to stand clear of that larger segment of society—the poor—who constitute a threat to his security.

It is rather amazing that this type of education has been so successful up to now.

> It could only be successful in an atmosphere of provincialism and agnosticism. Once a generation is born that is no longer attracted to the ideals of nationalism and sectarianism, school is out. This is what is happening today. Our youth cannot see the value of the State, as it is presently organized, which requires violence or the threat of violence to preserve it. On the other hand, they can't see the Church either, which tells them to be good in a world of evil and someday, if they have the right key to salvation, they will go to heaven, and be happy. After all this contradictory indoctrination, they are then considered prepared for life, to make their way as best they can, and to establish themselves. "Intrench" might be a better word.

Your objection to the current education, I take it, is its intensely individualistic aspect, which feeds on selfishness, and also its narrow concept of the meaning of life.

That sums it up in a nutshell. Do not misunderstand me with regard to the high ideals that many educators hold about the sacred nature of their responsibilities, nor do I want to imply that all students succumb to the destructive implications of the system. All I am saying is that in the Age to come, the educational system will be geared to the expansion of consciousness and to increased sensitivity to human suffering, and out of this new and higher comprehension of the world's work, students will find careers in world service and will go out to serve in pairs each reinforcing the other in soul union.

Do you mean as Tantra partners?

Now you get the idea. Since the children of the New Age will be reared in Tantra homes, their sex education will begin virtually in the cradle. They will be taught as soon as possible the sanctity of the human body and who or what controls it. They will be taught to keep it pure and uncontaminated by any drugs or substances that are foreign to its natural composition. They will be taught the nature of the life forces and how to stimulate and conserve them. They will be taught the yoga of physical health, the virtues of meditation and communion, and the Tantra way of opening the chakras for contacting the whole range of psi phenomena. In all of this education, the accent, of course, is on love and union with the beloved.

These children, you say, will be raised in the New Age Tantra tradition. Does this mean that they will be introduced to sex at an earlier age than now?

To be introduced to sex has several connotations. The philosophy is one thing, the technique is another. Most children today know something about sex in their early teens, if not before. What they don't know is what sex is all about. The physiology of sex is not enough. The pleasure and diseases of sex are not enough. The reproductive results of sex are not enough. What has to be taught is the *divine intent* behind the sexual relationship and *that each must find his own.* No marriage will be sanctioned by society in the New Age unless the cosmic validity of the union has been confirmed.

Does this mean trial marriage to avoid divorce?

Perhaps. We are already moving rapidly in that direction. There will be no divorce in the New Age, at least not as we know it, because the science of ascertaining compatibility on all levels of the relationship will have reached a high state of perfection.

Obviously there would be no broken homes with children being born of a Tantra relationship.

Quite right. The child already being highly advanced by today's standards will naturally have brought with him from past productive lives an ability to comprehend the Tantra philosophy. Hence, he or she will have a built-in disciplined spiritual restraint in conducting any sexual experimentation that is not within Divine Order.

Would not the temptations for such experimentation be greater, if the child were raised in an environment where nudity was more prevalent?

I don't think that nudity has anything to do with it. If anything, nudity puts the whole body in proper perspective, and the very beauty of that temple of the living God suggests worship, not rape. Always bear in mind that we are not advocating public nudity, unless it be in some restricted area like a nudist camp. From the viewpoint of Tantra, the desire to show the nude body to one's beloved is a natural and even a divine act, particularly in meditation; and when children are not embarrassed by the nude body, they are healthier and saner than their contemporaries who have been taught to conceal and disguise.

You said something before about students going out into the world and serving in pairs. Do you mean Tantra pairs?

The children of the New Age will be paired off on a Tantra basis, because that is what is required to lay the foundations for the New Civilization. I trust that this does not sound like too broad a generalization. Time does not permit an exhaustive discussion on this point. However, one proposition must inevitably emerge. The new learning process, at the college level, must make provision for the simultaneous education of two students—a young man and a young woman—both collaborating in unison on their combined studies. How does that strike you?

But there could be problems.

Of course, there could be problems. But that is what a school is for—to develop a technique for solving problems. As for the sex aspect, that will be resolved on a higher level of understanding, no matter what occurs. As for compatibility of study, no student needs a partner of the other sex unless he or she wants one. I predict very few loners. The dual study program requires no compulsion to enforce it. The process is self generating; and Nature decrees its validity.

Will the students then graduate in pairs at the conclusion of their studies?

If they so wish it, and finish together. This may well depend upon whether they decide to serve in the same career.

That was my next question. Have they committed themselves at this point to serve together in a single career?

Not a single career, but a dual career with a single objective. I need hardly point out the values inherent in the husband-wife team relationship. Every facet of the New Society will reflect the genius of Tantra partners in professional practice. Every job will require the balanced experience of two complementary souls for the successful discharge of responsibility. The jobs to which I allude will be far more complex than anything normal to this century. For a more detailed description of what such a New World might be like in this context, you might read "The Moral Society" by John David Garcia. But I am anticipating.

Yes, we have the children of the New Age already adults before we know it. Have we said everything about the schools of the future?

Obviously, not everything. We are already in an educational revolution world-wide, but the changes still seem slow in coming, particularly against the background of the new science and philosophy already extant. Man's concepts of the State and the Church will change radically over the next century, and what is now so blatantly denounced as heretical will become tomorrow's gospel. Until then, our educational system will only flirt with the great issues of our time.

How would you define those issues in terms of the educational process?

Two objectives come immediately to mind, and they, in my judgment, are fundamental. The schools of the future must teach the idea of the world and idea of the soul. We must learn to appreciate the unity of mankind, indeed the unity of life, and of course the unity of God and Nature. This is one aim. The other is to learn about the nature of man himself, his origin, his evolution, his purpose, his potentialities, and his destiny. Once we have true higher education in our colleges and universities, the intelligence that will be generated from an acceptance of these principles will open up a whole New World of happy people.

It is sheer happiness to contemplate such a possibility. An educational system of this caliber and quality, reinforced by the Tantra philosophy of sexual integrity, ought to bring us to a New Order of peace and achievement.

Dare we to hope that this is what our American forefathers dreamt when they inscribed the words "Novus Ordo Seclorum" on the Great Seal of the United States of America, meaning a New Order of the Ages? Some say this means a New Order for all the Ages. Perhaps it suggests a Divine Order for Eternity. Whatever it does mean, we know that it only implies a goal, not a reality.

But the goal is to make a reality of the dream.

Of course. America was once only a group of disorganized colonies, then a federated nation, and finally a world power. On the surface, it was a reincarnation of Babylon and Rome, contributing more than its share to violence and crime and the destruction of Christian values. But the winds of change are blowing. Now it is only a breeze, in a few years it will be a gale, and finally a whirlwind. The old will pass away, even as Scripture has said, and behold all things will become new.

And this will bring us into the Twenty-Second Century, one century beyond the next.

This is not too long a time in the history of mankind. It may seem too short a time for all the changes we ought to consider before we leave the subject. I dare say it will be more than interesting to note the long range effect Tantra will have upon the future of our institutions.

15

Civilization in the Twenty-Second Century

I suppose I should ask the obvious question: Why are you omitting the next century, the Twenty-First, in your calculations?

> Because it will take that long before sufficient momentum is built up to carry humanity into the next Great Age. Even given one century to the year 2100 A.D., following the close of our present era, seems inadequate to those futurologists who have been determining goals and rates of change.

Astrologers have been telling us that we are moving into the Aquarian Age. Does this account for the upheavals we see on every side?

> Partly, but only partly. It is true that we are moving into the Aquarian Age, astrologically speaking, but this period is only the first two thousand years of the next major cycle in human affairs. While we are changing astrological sign, the upheavals are not caused by the movement of our planet in space, but by the ripening of the world karma and by the acceleration of the spiritual activity of the Hierarchies which are influencing the evolution of mankind. The vibratory frequency of the Earth is being augmented by every spiritual thought expressed, and the practitioners of Tantra are obviously doing their part.

I have heard of people discounting the severity of the crisis by saying in effect, what's so important about the crisis today? We've had these dislocations before, and we'll have them again. What do you say to that?

> Admittedly, we have had them before. The world of the First Century was plenty bleak. It got worse in the Dark Ages, and it was not much better in the Middle Ages. But it became unbelievably horrible during the Second World War. Now we have come to the Dividing of the Way.

Please explain that.

> We have reached that place in human history where the power of organized evil will be broken. I am not referring to the obvious criminals in some form of syndicate liaison, but to the "principalities and powers in high places" as spoken of by Paul the Apostle. This is another of those involved subjects that must be set aside for the time being. However, those who believe that this current upheaval is just another crisis, should read my own work entitled "The Lemurian Theo-Christic Conception" for some of the answers.

So we have come to the end of the world.

> We have come to the end of the present world, the world as we have come to know it since the days of Atlantis. From now on, it is up to those who claim spiritual vision to point the direction of the New World. Perhaps not many will survive the transition, but those who do will witness the beginning of Divine Order on the Earth.

Is this Divine Order for all the world with its vast uneducated masses? Or only for the few who have spiritual learning?

> The next step for humanity as a whole is World Order, and this will embrace all the nations in an international federation of mutually interdependent states, none of which will be permitted the luxury of war. This initial situation will evolve into a United States of the World which will be sponsored jointly by the United States of America and the Union of Soviet Socialist Republics. However, what we

are concerned with here is the prototype of Divine Order which will emerge out of the creative efforts of a New Race in America. For this to come about, vast internal changes will eventuate from the pressures propelled by the thinking of those highly advanced souls who will be incarnating into this area of the world.

So the destructive element of mankind will die out to be replaced by a more constructive contingent. Many of these will be Tantra oriented, no doubt. What changes might we expect first?

This is like asking, "Where do we start, with the chicken or the egg?" We need government to change education, and we need education to change government. Out of the interaction between these two great institutionalized entities, we can expect civilization to move into a broader and saner orbit.

Granted that there is this dilemma, how is it to be resolved? Where is Archimedes with his proverbial lever?

The lever, as I see it, is in Tantra and the home. This is where everything must start. We need no great university to teach it; and we need no benign government to encourage it. But every couple who practices Tantra sincerely and lovingly, has obsoleted (1) the divorce court; (2) the juvenile court; (3) the civil court; and (4) the criminal court. Juvenile delinquency is no more; crimes of passion, larceny, and corruption are without motivation; and hospitals, asylums, and prisons are no longer needed to house the ill.

You are assuming that everyone in such a society has no reason to be anything but good. This is quite an assumption.

Indeed it is, but well justified. The only question is whether everyone within the jurisdiction of the Divine Order we postulate is capable of being good.

Or *that* good. I can see that if you multiplied the Tantra pairs indefinitely they could well put an end to all the institutions you mention. But is that in the divine scheme of things? Can we count on such a situation arising as early as the Twenty-Second Century?

As I have said, the good people will become more numerous, and the belligerents will die out *not to be replaced by more of their own kind.* This is our hypothesis based upon what is now known of the trend of human evolution in the more immediate future, and I am talking about the next one thousand years.

One thousand years is a long time.

For the individual, yes. But not for humanity collectively. Homo Sapiens has been around for many ages, eighteen million years to be precise, ever since the first individualization took place on this planet. The Divine Plan, to which I have referred earlier, is based upon a total transformation of human society over the next millennium. So whatever remarks I may make on Twenty-Second Century civilization is only meant to convey the prototype of what eventually will become universal. The demonstration of what is possible for all humanity must begin obviously with an advanced Race, just as Jesus demonstrated two millenniums ago what was possible for all individuals who followed his guidance and direction in achieving personal Mastery. In short, now that some have found their Divinity within, they are now ready to externalize it without, thus organizing their consciousness of Divine Order into a civilization that knows no principle but Divine Law and no power but Divine Love.

Your whole thesis about the transformation of our society, as I understand it at this point, is related to the possibility that there might be a quantum jump in man's comprehension of how he could cooperate with his own ordained evolution. How about that?

You are right about the quantum jump. What is happening is that the rate of change is accelerating with every passing year. We can speculate, of course, as to where this change is taking us. I have been researching this situation for nearly forty years, and I have never been more convinced than I am now that the present transformation, through which we are moving, is the most significant, the most dramatic, the most soul shaking in the recorded history of mankind.

And it is certainly the most frightening. With nations still placing their trust in armaments and in programs of massive destruction, rather than in God and His righteousness, we still seem to be a long way from beating the swords into plowshares. All this war, crime, and corruption, you say, not to mention pollution, will end, perhaps within a century?

Better than that, we hope, within America. The uncovery between now and the year 2000 will expose so much that is incompatible with what is implied by the "New Order" inscription on the Great Seal, that we in this country will have made a transition beyond our wildest imaginings. I daresay that 1976, the bicentennial year of this nation's birth, will focus enormous attention upon the true nature of our divine destiny, and the contrast between what we are and what we should be will challenge our conscience as nothing ever has. America is going to be shaken—and pruned—and out of this coming crisis, which will be world shattering, will come growth that will make even the angels chorus for joy.

What are some of the changes you foresee in your vision of the future?

The State and the Church, as we have known them in the past, will pass away. It is no mystery that Jesus was crucified by the State with the cooperation of the Church, literally and symbolically. He also said that the Kingdom of God was within. Paul added that there was no temple but the physical body and that is where God should be found. It is also stated that each man (and woman) shall be his own priest and king. The implication is that as each man and woman is emancipated from nationalistic and sectarian dogma, the Christian concepts of democracy (self-discipline) and of universal unity (the divine will) will prevail. I have enormous respect for the American dream, but it cannot manifest until we reach a new plateau of moral judgment.

The incorruptible Race, that has to be the ideal. And I fully concur. We will still have governments, won't we?

Of course, but governments will be only a very small portion of the total organization of society. Their function will be administration only. They will be the servant of the people not their oppressor.

You have said that the basis for everything in this New World is the Tantra pairs. Does this go for politicians as well? In other words, we are not electing two people to one job? Or are we?

This is a new idea, isn't it? Yet there are philosophers and technicians, like John Garcia, whom I mentioned earlier, who take this concept very seriously. What is wrong with electing two candidates as a pair, in a husband and wife Tantra relationship?

Nothing, I suppose, since they are acting as one anyway.

They are doing more than that. They are not only linked together; they are linked with everyone else. They symbolize love at its highest spiritual elevation. Would an advanced Race split them by preferring one over the other? Of course not. If they took one, they would have to take the other.

I must admit that you have given me something to think about. Naturally, you are right from the Tantra viewpoint. They are one.

And they are equal. How can the woman stand in the shadow of the man and call herself equal? And conversely? As I have said, Tantra will shatter all our previous concepts of how this New World will be organized. Tantra, based upon the union I have been describing all along, will shake our present world to its foundations. Do you doubt this?

No, I don't doubt it, if Tantra becomes the spiritual force you anticipate. It is just that it all sounds so fantastic from my inhibited point of view.

Then uninhibit your view and rethink your destiny. I do not minimize the problem of re-education and reorientation. But I try not to bias myself on the problem but rather to concentrate upon the solution. To me the solution seems obvious, but that is my opinion, of course, and may not be shared by others with a different viewpoint.

You have already expressed yourself on dual education, and you have extended that concept to government. I assume that the same Tantra relationship will pervade all professional practice.

> It does. The professions will undergo considerable modification, since many of today's jobs will no longer exist in the future. But wherever people are employed, they will always work in pairs and always be treated by law as a single vocational unit, drawing a combined salary or compensated through one bank account.

This is another area which interests me. Do we still have banks and how do they function?

> Banks continue to exist as bookkeeping institutions, but many of their current functions are no longer necessary. Commercial transactions, of course, remain, and all exchanges of goods and services over a minimum amount, must be recorded through the bank. All compensation must be deposited by check, and all purchases made by check. Taxes are directly deductible from recorded income, without filing any statement, and the government is required by law to take only 10% of the money deposited per annum for the administration of the commonwealth. This 10%restriction, which is the classic tithe advocated in Scripture, removes all other taxes and legislation relative thereto.

That would be a relief.

> Everything becomes so simple when everyone has a job to perform and knows what it is. We have no need for courts, because people are too well educated to infringe on the inalienable rights of others. We have no defective children, who are ill from drug-related or karma-related causes, so hospitals as we know them today are no longer needed. We have no criminals, who are psychologically and spiritually maladjusted, and this eliminates the need for jails and prisons. Of course, as the New Race specializes in the causes for all these maladies, it is able to car-

ry the process of transformation forward into other parts of the world and this happy condition will become more universal.

This is really something to contemplate. And to think that it all starts with two Tantra partners.

It does seem unbelievable at first. Truly, no one can believe it fully until Tantra has been experienced. The politician wants to solve the problem with legislation; the educator wants to solve it with knowledge; the economist wants to solve it with money. But when all is said and done, only one answer solves it all—love. Since Tantra generates love of a high order between two initially imperfect human beings, Tantra can set the cogs of civilization in motion and can give new meaning to the motive which we call *selflessness*. For all our troubles can be traced to getting, and all our joys to sharing.

That is too much of a transition for most people. However, you do present the opportunity through Tantra. I can see that if two people cannot love on a relatively small scale, how can they be expected to love on a larger scale?

That's the idea. In my judgment, there are two reasons why mankind as a whole fails to go forward when prodded—apathy and cowardice. The apathy arises from an indifference to human limitation or suffering; the cowardice, from a lack of courage to do the right thing at the right time for the right end. This is just another example of inhibition and self-destructive programming. Who would not want to love as the Tantra partners know love? Who indeed?

This is the saddest part of all. I know people almost without number who will refuse to acknowledge Tantra because it connotes idealistic rubbish. Their words, not mine. I understand of course, that this attitude has to spring from a lack of comprehension, and not from anything that is inherently wrong or impractical about the philosophy.

I am happy that you see it that way. You will surely be a member of that New Race born of Tantra parents, assuming that you accept that possibility.

I can accept it, and do. Better yet, I would like to be a Tantra parent myself. I hope it is not too late.

> Bless you. The future is breathing hard on us, and futurology is becoming a recognized and acceptable subject among scientists and educators alike. The subject is fabulous and everyone sincerely interested in preparing himself for the future should study what is already known about it.

I am relieved to know that man has a future.

> And a glorious one. But there is one thing you should know which has a bearing upon that future and that is the matter of pollution. Already scientists with computers have calculated man's terminal existence on this planet, once the oceans go dead.

But that is not going to happen, according to what you have just said.

> If the present is any indication, that prophecy will be fulfilled, because not only has pollution not been reversed, *it has not even been stopped at its present level.* Scientists have even calculated that at the present rate of pollution, 85% of all animal life will be dead by 1990, and that comes from no less an authority than the Smithsonian Institute.

Is that why the Twenty-First Century will be such a difficult one for humanity?

> This is one of the reasons why spiritual scientists leave out the next century in their projections. The entire resources of the Earth will need to be mobilized, not to mention human intelligence and will, for the purpose of cleaning up the planet—earth, water, and sky. A New Race cannot live in the world's present filth. Before it can turn its attention to weightier matters, the planet must be purified. This will put an end to Nature's rampage, which is only a natural reaction (pardon the pun) to human desecration of its environment.

Are you saying that Nature is reacting to man's contamination of the planet?

> This is exactly what is happening. The Earth is a liv-

ing body and convulses when toxic, just like any other living entity. The Earth shudders under the impact of atomic blasts and shakes when toxic nerve gasses are buried in its bosom. The same holds true for tornados and hurricanes, which arise when man creates vortices of destruction in the pursuit of selfish purposes which abuse the land and water. And I might add also, droughts and floods, which reflect man's parched outlook on human suffering on the one hand, and man's rampant and deadly misapplication of psychic force on the other. Three words usually summarize the human predicament: militarism (the misuse of power), commercialism (the misuse of labor), and mentalism (the misuse of intellect). It is the latter which we call propaganda; and it is the propaganda of deception, vilification, and concealment which has brought our present world to its knees.

But not in prayer.

Not in prayer, yet. But the accounting is at hand. The hour of deliverance has struck. The karmic handwriting is on the wall. The warning of the end of the age is sounding the death knell of the old order of things: *stand from under. Get into the shelter of that Cross.*

That is your advice to the present generation?

I don't know how I can state it better. Those who have the courage and the energy and the vision should be building the world of the New Age, not tearing down the old. The old will go fast enough. It is the New World which needs our attention, our commitment, and our love. And if we can find the soul mate for us, and if we can put aside our selfishness in devotion to our beloved, and if we can get into soul consciousness with spiritual insight, we are indeed the citizen initiates of the world to come. We shall survive. We shall be free.

Free to love?

Free to love. What else? This is the highest freedom, and perhaps before we conclude our remarks, we should know what it means to be free to love. Isn't this what everyone is seeking, when all the camouflage is stripped away and we see everything as it really is?

16

Divine Love in the Kingdom of God

I do agree with you on everything I understand. There is much I probably do not understand. I know that I want to be free to love. And I do recognize the spiritual validity of so much you have said. At the very least, you have opened up a world I never before knew existed.

> That is the way it is with so much of what we think is Reality. We only see through the glass darkly. We surmise, and often reject, but seldom know, really know. Only when the consciousness shifts to a higher level of perception does the world itself change—*and then only to you.*

So, in the final analysis, it is all a matter of consciousness, as I believe we said before. One must gain elevation to see farther and, I suppose, deeper.

> But you must ask yourself what this means—*to you.* It is only when you expand the periphery of your usefulness that you know your consciousness has advanced to a higher state of cognition. Nothing advances without love, and love is where it's at.

Are you speaking of Tantra love, or love in general?

> Love comes in all forms and sizes, as it were. Tantra love is a very special love between a man and a woman in soul rapport. It is far from common. Yet, if there is to be a New Race and a New Order of life on our planet, Tantra in its New Age expression, must play a major part in the New World development. Of this I am convinced.

You state that love comes in all forms and sizes. This is so true. People cheat, coerce, and murder in the name of love. Which only proves to me that love has many facets and meanings, perhaps as many meanings as there are people. Is Tantra what you would call divine love?

> You have heard me explain Tantra in terms of the highest spiritual aspirations man is capable of reaching. Every expression of these aspirations between a man and a woman in soul fusion leads to their identification with God—*in soul consciousness*. Every person has a relationship to to God, no matter how evil, but it is to become aware of this identity that constitutes the essence of human evolution toward the divine state. In this sense, Tantra love *is* divine love, and it carries the Tantra partners into the Kingdom of God.

That is what I would like to know more about—the Kingdom of God. From what Jesus taught, that Kingdom lies within. However, from what you have already said, it has also an externalized aspect.

> Whatever is within also is without. It is but another example of polarity. Everything has two inseparable sides and the sides are always parts of the whole. You cannot ever have just one side of anything.

Now I understand better what you meant by the statement: remove the woman and you have no man. One always implies the other.

> The same is true of the Kingdom of God. When Jesus spoke of the Kingdom being within, his hearers, who understood his philosophy, knew that he was also, at the same time, talking of the Kingdom without—the Kingdom that was to be restored, not the Kingdom of Israel, but the Kingdom of the Divine Order that was.

You are referring to what?

> The Divine Order of ancient Lemuria which was perpetuated in Atlantis and is to be restored in America. *The American of the New Race humanity,* who is reincarnating into this part of the world, now and in the future, *is the Lemurian and Atlantean reborn.*

I know that this proposition must have startling implications.

It means that all the glories of the past, as well as its more sordid aspects, are being reintroduced into the modern world, and America is carrying the brunt of both its glory and its tragedy.

This is where you get your concept of the changing character of our civilization, I assume. These ancient peoples are drawing upon their past experience to transform America into a New Lemuria or a New Atlantis. Is this what you are saying?

This about sums it up. The reborn Atlanteans have already brought back most of the Atlantean technology with which they were previously acquainted; and the reincarnated Lemurians are now advancing concepts in education, government, and the economy which will enable the Atlantean technology to be used constructively for the highest good of all. Thus the problem of drudgery and the struggle for existence will have been forever resolved.

Was Lemuria then the beginning of this Divine Order on the Earth and where did it come from?

Lemuria was indeed the beginning of Divine Order on the Earth. It was here in the Pacific area, on lands now largely submerged, that the original twelve tribes, later to be known as Israel, got their start. As to where these advanced souls came from, that is another story. But not to leave you in unbearable suspense, they came from other planets of the solar system.

If that is the case, we need a totally new history of the world.

Indeed we do. And this is just another reason why the curriculum of the universities of the future will be so drastically changed over what is standard today. One of the next great breakthroughs in human knowledge will be in the area of the origins of man and in the reintroduction of the ancient astronauts into the affairs of our planet.

The reintroduction of the ancient astronauts, did you say? It is a stretch of the imagination to believe that our planet has had interplanetary visitors in the far past. Now you are saying that they are coming back.

They are not exactly coming back, because some of them never left. Much of the unidentified aerial phenomena we have been witnessing in the skies since 1947 are only an indication of interplanetary communication between the ancient astronauts still on the Earth and their counterparts on other planets, such as Venus and Mars.

Are these the Sons of God you mentioned earlier in our discussion who married the daughters of men and gave birth to a race of renown, as recorded in Genesis?

The very same. Some returned to their native planets and are now revisiting the scene of their earlier exploits. I trace Lemuria back to about 76,000 B.C. when the first astronauts of the Lemurian period landed in spacecraft to give human civilization that quantum jump we have been talking about.

Is this what is happening today in your judgment, a resurgence perhaps of these ancient peoples, led by the original astronauts who gave humanity its first Divine Order?

That is so right. This is the key to current history. This explains in one swoop, as it were, the reasons for the change, the direction of the change, and the ultimate results arising from the change. *The original astronauts of yesterday are the Spiritual Hierarchy of today.* These Masters of interplanetary space are none other than the Sons of God, immortalized in Scripture, of whom Jesus is one of the highest ranking members. I say "one of the highest ranking members" because he was and is one of the original astronauts, and in the Hierarchy of Master Souls, there is no hint of rank as we are accustomed to use the term in everyday parlance.

But Christ is another being entirely, is he not? Not to be confused with Jesus?

If you understand this point, you are well advanced in your understanding of Christianity. Few clergymen know that. *Christ is a solar astronaut.* So far we have only been talking about interplanetary astronauts. What about the celestial beings beyond Christ to whom he referred, such as the Father who sent him? *The Father is a galactic astronaut with powers to travel galactic space beyond the solar system.* So you see we have been implying the existence of a Government far beyond anything so far cognizable by our present politicians and statesmen.

You are boggling my mind again. Do you mean to tell me that there is an interplanetary Government that extends beyond this planet and that it has some connection with the galaxy?

Is that so unbelievable? Already our mundane governments are financing expeditions to the moon and the planets and have even fired a rocket which is carrying instruments outside the solar system. What we are doing with such difficulty today, in spite of our limited knowledge of the principles involved, was done ages ago by people with vastly greater knowledge on more advanced planets. Proof of this lies in the extant ancient monuments scattered throughout the prehistoric world, much of which unfortunately lies submerged on lands once known as Mukulia (Lemuria) and Poseid (Atlantis).

And this interplanetary Government, I assume, is what Jesus referred to as the Kingdom of God.

That is the solid core of all esoteric knowledge. The full impact of this realization comes slowly to the masses, but to the descendants of the original tribes of the Motherland, this awareness is inborn and intuitively perceived as the birthright which must never be sold for the proverbial mess of pottage.

The birthright then is their citizenship in this interplanetary Government, which they are expected to honor and obey. Did the followers of Jesus, in that first century and beyond, know this to be a fact? And is this why they were persecuted and destroyed?

Is there any other explanation? The Roman government was willing to set the Christians free if they would renounce their citizenship allegiance in the Kingdom to which Jesus referred. But they couldn't do that, even if it cost them their lives. *They were already committed.* They felt they had no choice in the matter when one of the Sons, *under whose jurisdiction they once lived,* appeared with the message that "the Kingdom was at hand." After all, this is what they had been waiting for—*the restoration of the Divine Order*—the very same civilization which the ancient astronauts had brought to Earth so long ago.

And this interplanetary Government is on the Earth now? I gather that this is the summation of your philosophy and that Tantra has something to do with its existence.

Not many are prepared to accept what you have just said, but you have stated the fact precisely. *The Kingdom of God is here and now.* But it is not of this world, not of the world as we know it. The externalization of this Divine Order, which originated largely on Venus and was introduced to Earth in the Lemurian Age by interplanetary beings of superhuman stature, is the Great Work of the coming Race—the same group of people who were described in Scripture as "mighty men and men of renown"—the descendants of the original tribes who came to be known as Israel in pre-Christian times.

I note that you draw a distinction between the ancient astronauts, whom you call the Sons of God, and the race which descended from the union of those astronauts with the native humanity on the planet.

It is important that this distinction be kept in mind. The children of the New Race are the reincarnations of the original citizens of Lemuria. The Spiritual Hierarchy of Immortals now on the planet is the Inner Government of the world with interplanetary associations. The interaction of spiritual force between the citizenry and the Hierarchy is what is bringing the Kingdom of God into outer manifestation.

An interaction based upon divine love. I know that you tie this all in with Tantra.

Is it not obvious that when the astronauts "came in" as the phrase is used in Genesis, they brought with them a concept of conjugal love unlike anything known to primitive mankind? Do you think for one moment that beings of such transcendent attainment as to master planes beyond the physical would engage in sexual conduct similar to the animals? To the spiritual mind, there can be no question that sex had a far higher connotation than anything evolving out of man's aboriginal concepts. But because these immortal astronauts, not of Earth evolution, did take wives who were found on our planet for purposes of procreation, they gave sex the exalted interpretation we have been presenting.

Is there any particular reason why all the astronauts were males? Were there no female astronauts among them?

Another one of your good questions. We have to assume that the male bias which pervades most of Scripture extends also to the Sons of God. From our thesis, we are forced to admit that the female astronauts may also have taken husbands from the available sons of men, on the same basis that the male astronauts took wives. There is nothing illogical about such a proposition, although the question does arise as to whether the female astronauts were capable of motherhood, since they belonged to another evolution.

That is an interesting observation. Tantra could very well have been an importation from another planet, perhaps Venus.

Very likely. And this will explain why Tantra is not for everyone. It makes sense only to the person who has some insight or intimation that sex, properly practiced between a man and a woman with high spiritual aspirations, leads to *conscious contact* with the same divine leadership which gave the world guidance in the prehistoric past.

And this is divine love in the Kingdom of God.

I can think of no higher. The love generated by the Tantra partners is compassionate, selfless, and enduring. In fact, it is indestructible. It not only takes God into consideration; *it is God.* If it takes the partners, as we say it does, to the gates of paradise and immortality, what love can be higher?

I would be willing to settle for less, and still be better off than I am.

There is no reason why anyone should set their goal any lower than what God has ordained for mankind. We achieve only what we believe to be possible. We are now talking about *divine possibility within Divine Order encouraged by divine love.*

I know that you are about to conclude your explanations, all of which are more than intriguing. In fact, you may have raised more questions than you have answered. But I think I get the picture. Do you have any final summations?

Yes, our time is about up. In brief, the whole evolutionary process is advanced by the expression of love. This is our hypothesis. Any philosophy which encourages the exercise of love, has to be good, right, and divine. But loving takes more than lip service. It means sacrifice and surrender. If Tantra, aided by the natural sex drive, makes love more meaningful, more joyful, more noble, then we must conclude that it is at least one way to go. While others may take the solo path to spiritual liberation, the New Race must necessarily be Tantric, for there is no other way to lay the foundations of the New Order.

In this view, the unification of mankind is accomplished on a soul to soul basis.

Soul to soul in the Tantric tradition, then dual souls to dual souls to form a society of matched souls, and finally the mergence of the group soul to form the world soul, one unified mankind. No matter how long this takes, this is the end product of human evolution on our planet.

You certainly have a way of putting some very profound truths in a few choice words. I guess that is what everyone is really seeking in the final analysis: a true companion whose love is inexhaustible and a true relationship with society that reflects only love among its members.

Yes, it is this bridging of soul with soul, soul with group, group with group, and group with the world that truly elevates, refines, and fulfills. This is what we call initiation, and it is the true initiate who knows that as an integrated human being, he must become an inseparable part of an integrated group of world servers. To become integrated into the whole with an integrated partner is the ideal of Tantra.

I know that you have referred to Tantra as an initiation several times. This means, from your definition, the mergence of souls and the fusion of experience.

That's all there is to it. There is no initiation without soul fusion and this process can be carried out far beyond the personal Tantra relationship. We might say that the marriage link is vital; the citizenship link is imperative; and the Hierarchical link is mandatory. Tantra takes the participants into the Kingdom of God and that is why there is no marrying or giving in marriage in the Kingdom of Heaven. Tantra partners enter the Kingdom in twos and remain forever united in the common bond of their shared Divinity.

If this is the case, the most tragic fate to befall anyone is not to enter the Kingdom of God with a partner? This would be really disconcerting to the one who is seeking a mate but who cannot find one.

Indeed. That is why there is so much apprehension among those who want to marry, but cannot find the right partner. There are plenty of possible partners, but once Tantra or any other spiritual philosophy takes hold, the possibilities on spiritual grounds become almost minute. Spiritually enlightened souls do not seek mates for sexual satisfaction alone. They cannot in good conscience marry any but that one divinely ordained mate who can reciprocate the spiritual qualities the soul requires. That is why in the last days, which are now, there will be a "wailing and a gnashing of teeth" because many failed to clear the channels for the love which Nature decreed they should share with their beloved, thus admitting them to the wedding feast.

A rather frightening prospect. But I know you want to end with some sort of advice that will encourage the successful performance of Tantra.

> My only advice is: try it, not because I think it is the thing to do, but because you know that it is your destiny. Find the right partner no matter how long it takes and meditate without ceasing for divine guidance. And when you have found the right partner, be sincere in sharing everything. And I do mean everything. Don't be afraid to take your clothes off in the presence of your beloved, because you'll do it anyway, and you might just as well do it in divine order and with sincere humility.

You will want the Tantra partners to follow your directions for engaging in rapport on all levels of their association.

> They must not omit any of the steps I have outlined. They are all important. They are all designed to make the partners co-equals in every aspect of their life. They both have their own respective spheres of influence and judgment. But they co-exist as a team, always act in unison, and are sexually committed to each other—*and only each other*.

This is what endears me to the Tantra partners and to your explanation of their devotion to each other. They need no one else to fulfill their needs. And their sexual relationship is the most sacred part of their total personal commitment.

> The sexual, the emotional, the telepathic and the intuitional, these are all one in scope and purpose. This is love on the divine level. From the personal commitment, they move out into the universal, and there reconsummate their union within the Kingdom of God.

May I make one final remark? I love those Tantra partners. I love them with all my heart. And I will tell you why. I too wish to reach out and find my beloved. Would that God may grant such a request, if it be His will.

> So it is *for that is His will.* God will withold nothing from those who believe. For whatsoever ye shall ask in prayer, believing, that shall ye have.

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Continued from front flap

Dr. Zitko has addressed enthusiastic audiences from Coast to Coast and has participated in many conferences and seminars. He is a profound thinker with a keen insight into higher education with a spiritual purpose.

New Age Tantra Yoga is a powerful book that quickly gets down to the basic essentials of what genuine sex is all about. While Tantra has its antecedents in an all but forgotten past, its future is what must engage the study and imagination of those who seek the highest form of spirituality on this planet.

From the viewpoint of the author, sex must be approached with awe and practiced with reverence. In the supreme love experience, which he describes, there can be no deception, reservation, or concealment of any kind. As the author so aptly suggests, everything must be out in the open.

The sexual function has for its ultimate purpose more than the procreation of the race, more than the regeneration of the body, more than the exquisite pleasure of two mated partners in physical, emotional, and mental rapport. Sex is the divine matrix within which the soul achieves its fusion with the Beloved, not on some higher level of being, but within the mundane world of physical existence.

The author has drawn upon his extensive experience with the Essene ideals of the divine marriage and his insights into Pauline philosophy as found in Scripture to emphasize the spiritual value of right sexual conduct, often overturning the long held religious hypothesis that celibacy is the preferred way to go in mastering one's life and affairs.

A book of this kind, which upsets persistent dogmas and sacrosanct creeds, is bound to be controversial. It is the sign of the times that the old shall pass away and all shall become new. Not everyone will agree with the author that love and sex as in Tantra are so intimately related that they are indeed irrevocably inseparable, imperatively necessary, and divinely ordained. But anyone who reads this dialogue seriously, with an open mind, and in the sequence indicated, will no doubt reexamine his or her own life for new ways to approximate the beauty and the ecstasy of the Tantra experience.

No matter what your marital status, whether you have a partner whose Tantric ideals match your own, or whether you are seeking the soulmate who can fulfill your expectations of the divine union, New Age Tantra will point the way to the realization of the indestructible dream. For when all is said and done, the dream never dies. Someone is reaching out to touch you and embrace you. Accept your Beloved. Then you may well believe with the author: it is more blessed to receive than to give.

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TANTRA: THE SEXUAL GATEWAY TO SPIRITUAL FULFILLMENT

Here is a unique presentation of a philosophy of marriage for the Twenty-Second Century with techniques for developing rapport between a man and a woman on all levels of consciousness, from the physical and emotional through the mental to the soul, leading to telepathy, intuition, clairvoyance, and the whole range of ESP.

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The divine intent behind sexual union is traced from the Lemurian period, when the Sons of God intermarried with the daughters of men, into the next millennium when the pairing of souls will become an exact science and a spiritual initiation.

Dr. Howard John Zitko is widely known for his major philosophical work in thirteen volumes or lessons, entitled "The Lemurian Theo-Christic Conception." He was the original publisher and editor of "An Earth Dweller's Return" by Phylos the Tibetan, one of the great literary classics in esoteric science of our time. He also authored "Democracy in Economics," "Streamers of Light from the New World," and scores of major addresses and articles which have been quoted by publications around the world.

Dr. Zitko began his spiritual ministry in the mid 30's at Milwaukee, Wisconsin and later during and after the Second World War headed churches in Hollywood and Huntington Park, California. He founded the World University Roundtable, an international and intercultural research organization for planning the formation of a World University, at Los Angeles in 1947. Twenty years later the World University was incorporated in the State of Arizona, with its world headquarters at Tucson. Dr. Zitko is president and board chairman of both institutions.

His current work on Tantra is another contribution to man's understanding of the New Age as the world prepares for the birth of a new civilization.

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